THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 40. NEW-YORK, SATURDAY, DECEMBER 17, 1836. WHOLE NUMBER, 300.

Advent Sunday.

Hosanna to the living Lord!
Hosanna to the incarnate word!
To Christ, Creator, Saviour, King,
Let earth, let heaven, Hosanna sing!
Hosanna! Lord! Hosanna in the highest!

Hosanna, Lord! thine angels cry;
Hosanna, Lord! thy saints reply;
Above, beneath us, and around,
The dead and living swell the sound;
Hosanna! Lord! Hosanna in the highest!

Oh, Saviour, with protecting care,
Return to this thy house of prayer!
Assembled in thy sacred name,
Where we thy parting promise claim!
Hosanna! Lord! Hosanna in the highest!

But, chiefest, in our cleansed breast,
Eternal, bid thy Spirit rest,
And make our secret soul to be
A temple pure and worthy thee!
Hosanna! Lord! Hosanna in the highest!

So, in the last and dreadful day,
When earth and heaven shall melt away,
Thy flock, redeem'd from sinful stain,
Shall swell the sound of praise again.
Hosanna! Lord! Hosanna in the highest!

HEBER.

THE CHURCHMAN.

From Sherlock's Use and Intent of Prophecy.

THE FIRST PROPHECY.—GEN. III. 15.

Let us consider the history of Moses as we should do any other ancient eastern history of the like antiquity. Suppose, for instance, that this account of the fall had been preserved to us out of Sanchoniatho's Phœnician History; we should, in that case, be at a loss perhaps to account for every manner of representation for every figure and expression in the story; but should soon agree that all these difficulties were imputable to the manner and customs of his age and country; and should show more respect to so venerable a piece of antiquity, than to charge it with want of sense, because we did not understand every minute circumstance. We should likewise agree that there were evidently four persons concerned in the story; the man, the woman, the person represented by the serpent, and God. Disagree we could not about their several parts. The serpent is evidently the tempter; the man and woman are the offenders; God the Judge of all three. The punishments inflicted on the man and woman have no obscurity in them; and as to the serpent's sentence, we should think it reasonable to give it such a sense as the whole series of the story requires.

It is no unreasonable thing surely to demand the same equity of you in interpreting the sense of Moses, as you would certainly use toward any other ancient writer. And if the same equity be allowed, this plain fact undeniably arises from the history; that man was tempted to disobedience, and did disobey, and forfeited all title to happiness, and to life itself; that God judged him, and the deceiver likewise under the form of a serpent. We require no more; and will proceed upon this fact to consider this prophecy before us.

The prophecy is part of the sentence passed upon the deceiver: the words are these, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii. 15.) Christian writers apply this to our blessed Saviour, emphatically styled here "the seed of the woman," and who came in the fulness of time to "bruise the serpent's head," by destroying "the works of the devil," and restoring those to the liberty of the sons of God who were held under the bondage and captivity of sin. You will say, what unreasonable liberty of interpretation is this? Tell us by what rules of language "the seed of the woman" is made to denote one particular person, and by what art you discover the mystery of Christ's miraculous conception and birth in this common expression? tell us, likewise, how bruising the serpent's head comes to signify the destroying the power of sin, and the redemption of mankind by Christ? 'Tis no wonder to hear such questions from those who look no further than to the third chapter of Genesis, to see the ground of the Christian application. As the prophecy stands there, nothing appears to point out this particular meaning; much less to confine this prophecy to it. But of this hereafter. Let us for the present lay aside all our own notions, and go back to the state and condition of things, as they were at the time of the delivery of this prophecy; and see (if haply we may discover it) what God intended to discover at that time by this prophecy, and what we may reasonably suppose our first parents understood it to mean.

They were now in a state of sin, standing before God to receive sentence for their disobedience, and had reason to expect a full execution of the penalty threatened, "In the day thou eatest thereof thou shalt surely die." But God came in mercy as well as judgment, purposing not only to punish, but to restore man. The judgment is awful and severe; the woman is doomed to sorrow in conception; the man to sorrow and travail all the days of his life; the ground is cursed for his sake; and the end of the judgment is, "Dust thou art, and to dust thou shalt return." Had they been left thus, they might have continued in their labor and sorrow for their appointed time, and at last returned to dust, without any well-grounded hope or confidence in God: they must have looked upon themselves as rejected by their Maker, delivered up to trouble and sorrow in this world, and as having no hope in any other. Upon this foot, I conceive there could have been no religion left in the world; for a sense of religion without hope is a state of frenzy and distraction, void of all inducements to love and obedience, or any thing else that is praiseworthy. If, therefore, God intended to preserve them as objects of mercy, it was absolutely necessary to communicate so much hope to them as might be a rational foundation for their future endeavors to reconcile themselves to him by a better obedience. This seems to be the primary intention of this first divine prophecy; and it was necessary to the state of the world, and the condition of religion, which could not possibly have been supported without the communication of such hopes. The prophecy is excellently adapted to this purpose, and manifestly conveyed such hopes to our first parents. For let us consider in what sense we may suppose them to understand this prophecy. Now they must necessarily understand the prophecy, either according to the literal meaning of the words, or according to such meaning as the whole circumstance of the transaction of which they are a part does require. If we suppose them to understand the words literally, and that God meant them so to be understood, this passage must appear ridiculous. Do but imagine that you see God coming to judge the offenders; Adam and Eve before him in the utmost distress; that you hear God inflicting pains, and sorrow, and misery, and death, upon the first of the human race; and that, in the midst of all this scene of wo and great calamity, you hear God foretelling, with great solemnity, a very trivial accident that should sometimes happen in the world; that serpents would be apt to bite men by the heels, and that men would be apt to revenge themselves by striking them on the head. What has this trifle to do with the loss of mankind, with the corruption of the natural and moral world, and the ruin of all the glory and happiness of the creation? Great comfort it was to Adam, doubtless, after telling him that his days should be short and full of misery, and his end without hope, to let him know that he should now and then knock a snake on the head; but not even that, without paying dear for his poor victory, for the snake should often bite him by the heel. Adam, surely, could not understand the prophecy in this sense, though some of his sons have so understood it; a plain indication how much more some men are concerned to maintain a literal interpretation of Scripture, than they are to make it speak common sense. Leaving this therefore as absolutely absurd and ridiculous, let us consider what meaning the circumstances of the transaction do necessarily fix to the words of this prophecy. Adam, tempted by his wife, and she by the serpent, had fallen from their obedience, and were now in the presence of God expecting judgment. They knew full well, at this juncture, that their fall was the victory of the serpent, whom by experience they found to be an enemy to God and to man; to man, whom he had ruined by seducing him to sin; to God, the noblest work of whose creation he had defaced. It could not therefore but be some comfort to them to hear the serpent first condemned, and to see, that, however he had prevailed against them, he had gained no victory over their Maker, who was able to assert his own honor, and to punish this great author of iniquity. By this method of God's proceeding they were secured from thinking that there was any evil being equal to the Creator in power and dominion. An opinion which gained ground in aftertimes through the prevalency of evil; and is, where it does prevail, destructive of all true religion. The condemnation therefore of the serpent was the maintenance of God's supremacy; and that it was so understood, we have, if I mistake not, a very ancient testimony in the book of Job: "With God is strength and wisdom, the deceived and the deceiver are his," that is, equally subject to his command. (Job xii. 16.) The belief of God's supreme dominion, which is the foundation of all religion, being thus preserved, it was still necessary to give them such hopes as might make them capable of religion toward God. These hopes they could not but conceive, when they heard from the mouth of God, that the serpent's victory was not a complete victory over even themselves; that they and their posterity should be enabled to contest his empire; and though they were to suffer much in the struggle, yet finally they should prevail and bruise the serpent's head, and deliver themselves from his power and dominion over them. What, now, could they conceive this conquest over the serpent to mean? Is it not natural to expect that we shall recover that by victory which we lost by being defeated? they knew that the enemy had subdued them by sin; could they then conceive hopes of victory otherwise than by righteousness? They lost through sin the happiness of their creation; could they expect less from the return of righteousness than the recovery of the blessings forfeited? What else but this could they expect? For the certain knowledge they had of their loss when the serpent prevailed, could not but lead them to a clear knowledge of what they should regain by prevailing against the serpent. The language of this prophecy is indeed, in part, metaphorical; but it is a great mistake to think that all metaphors are of uncertain signification; for the design and scope of the speaker, with the circumstances attending, create a fixed and determinate sense. Were it otherwise, there would be no certainty in any language; all languages, the eastern more especially, abounding in metaphors.

Let us now look back to our subject, and see what application we are to make of this instance.

This prophecy was to our first parents but very obscure; it was, in the phrase of St. Peter, but "a light shining in a dark place;" all that they could certainly conclude from it was, that their case was not desperate; that some remedy, that some deliverance from the evil they were under, would in time appear; but when, or where, or by what means, they could not understand: their own sentence, which returned them back again to the dust of the earth, made it difficult to apprehend what this victory over the serpent should signify, or how they, who were shortly to be dust and ashes, should be the better for it. But after all that can be urged upon this head, to set out the obscurity of this promise, I would ask one question: Was not this promise or prophecy, though surrounded with all this obscurity, a foundation for religion, and trust, and confidence toward God after the fall, in hopes of deliverance from the evils introduced by disobedience? If it was, it fully answered the necessity of their case, to whom it was given, and manifested to them all that God intended to make manifest. They could have had toward God no religion, without some hopes of mercy: it was necessary, therefore, to convey such hopes; but to tell them how these hopes should be accomplished, at what time and manner precisely, was not necessary to their religion. And what is now to be objected against this prophecy? It is very obscure, you say; so it is; but it is obscure in the points which God did not intend to explain at that time, and which were not necessary then to be known. You see a plain reason for giving this prophecy, and as far as the reason for giving the prophecy extends, so far the prophecy is very plain. It is obscure only where there is no reason why it should be plain; which surely is a fault easily to be forgiven, and very far from being a proper subject for complaint.

But if this prophecy conveyed to our first parents only a general hope and expectation of pardon and restoration, and was intended by God to convey no more to them, how came we, their posterity, to find so much more in this promise than we suppose them to find? How is it that we pretend to discover Christ in this prophecy, to see in it the mystery of his birth, his sufferings, and his final triumph over all the powers of darkness? By what new light do we discern all these secrets? By what art do we unfold them?

It is no wonder to me that such as come to the examination of the prophecies applied to Christ, expecting to find in each of them some express character and mark of Christ, plainly to be understood as such antecedently to his coming, should ask these, or any other the like questions; or that the argument from ancient prophecy should appear so light and trivial to those who know no better use of it.

"Known unto God are all his works from the beginning;" and whatever degree of light he thought fit to communicate to our first parents, or to their children in aftertimes, there is no doubt but that he had a perfect knowledge at all times of all the methods by which he intended to rescue and restore mankind; and therefore all the notices given by him to mankind of his intended salvation must correspond to the great event, whenever the fulness of time shall make it manifest. No reason can be given why God should at all times, or any time, clearly open the secrets of his providence to men; it depends merely upon his good pleasure to do it in what time and in what manner he thinks proper. But there is a necessary reason to be given why all such notices as God thinks fit to give should answer exactly in due time to the completion of the great design: it is absurd, therefore, to complain of the ancient prophecies for being obscure; for it is challenging God for not telling us more of his secrets. But if we pretend that God has at length manifested to us by the revelation of the Gospel the method of his salvation, it is necessary for us to show that all the notices of this salvation given to the old world do correspond to the things which we have heard, and seen with our eyes. The argument from prophecy therefore is not to be formed in this manner; all the ancient prophecies have expressly pointed out and characterized Christ Jesus. But it must be formed in this manner: all the notices which God gave to the fathers of his intended salvation, are perfectly answered by the coming of Christ. He never promised or engaged his word in any particular relating to the common salvation, but what he has fully made good by sending his Son to our redemption. Let us try these methods upon the prophecy before us. If you demand that we should show you *a priori* Christ Jesus set forth in this prophecy, and that God had limited himself by this promise to convey the blessings intended by sending his own Son in the flesh, and by no other means whatever, you demand what I cannot show, nor do I know who can. But if you inquire whether this prophecy, in the obvious and most natural meaning of it, in that sense in which our first parents, and their children after, might easily understand it, has been verified by the coming of Christ, I conceive it may be made as clear as the sun at noonday, that all the expectation raised by this prophecy has been completely answered by the redemption wrought by Jesus Christ. And what have you to desire more than to see a prophecy fulfilled exactly? If you insist, that the prophecy should have been more express, you must demand of God why he gave you no more light; but you ought at least to suspend this demand till you have reason to show for it.

I know that this prophecy is urged further, and that Christian writers argue from the expressions of it to show that Christ is therein particularly foretold: he properly is the "seed of a woman," in a sense in which no other ever was; his sufferings were well prefigured by the "bruising of the heel," his complete victory over sin and death by "bruising the serpent's head." When unbelievers hear such reasonings, they think themselves entitled to laugh; but their scorn be to themselves. We readily allow that the expressions do not imply necessarily this sense: we allow, further, that there is no appearance that our first parents understood them in this sense, or that God intended they should so understand them: but since this prophecy has been plainly fulfilled in Christ, and by the event appropriated to him only, I would fain know how it comes to be conceived to be so ridiculous a thing in us to suppose that God, to whom the whole event was known from the beginning,* should make choice of such expressions as naturally conveyed so much knowledge as he intended to convey to our first parents, and yet should appear, in the fulness of time, to have been peculiarly adapted to the event, which he from the beginning saw, and which he intended the world should one day see; and which, when they should see, they might the more easily acknowledge to be the work of his hand, by the secret evidence which he had enclosed from the days of old in the words of prophecy. However the wit of man may despise this method, yet there is nothing in it unbecoming the wisdom of God. And when we see this to be the case, not only in this instance, but in many other prophecies of the Old Testament, it is not without reason we conclude, that, under the obscurity of ancient prophecy, there was an evidence of God's truth kept in reserve, to be made manifest in due time.

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* Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Isaiah xlvi. 9, 10.

The works of the Lord are done in judgment from the beginning; and from the time he made them, he disposed the parts thereof.—Eccles. xvi. 26.

ON THE PROGRESS OF THE TEMPERANCE SOCIETY.

Bishop Hopkins has lately published a second edition of his "Primitive Church, compared with the Protestant Episcopal Church of the present day," from the appendix to which we make the following extract.

In page 146 of the preceding discourses, I have admitted the statements of the good done by means of the Temperance Society, in the usual form of their own averment, without expressing either scruple or suspicion. But since the publication of that discourse, events have occurred which demand a very different view of this part of the subject. The society has suffered a grievous schism amongst its old supporters, and the testimony heretofore relied on by the one side, is controverted by the other, so that the statements now before the public are strangely at variance in relation to this matter. The number of drunkards in the United States was formerly reckoned at *three* hundred thousand. They are now reckoned at *five* hundred thousand. One set of witnesses assert that the habit of intoxication has greatly decreased, another set declare that the *consumption of ardent spirits* has decreased indeed, but that the sin of intoxication by other liquors has *increased in as great, or greater proportion.* One band of zealous members avow their confidence in the old pledge; another demand a new one, and deride the old as being utterly unavailable. One portion of arguers insist that alcohol is poison in all its combinations, and deny that wine containing alcohol should be used in the eucharistic feast of Christians. Another set are not quite ready to give up so much to the genius of reform, and contend that this doctrine is ultraism. But here we must examine the controversy a little more at large.

It appears that some philologists have discovered that the words translated wine in the Old Testament were not understood by the ancients: that there were two kinds of liquor produced from the vine, the one unfermented—without alcohol—which was allowed, and even commended by the word of God; the other fermented,—of course containing alcohol—and for this reason always condemned. But the Jews, who translated the Old Testament into Greek, previous to the coming of Christ, did not know the meaning of these words, and therefore translated them by the same Greek term. Neither did the evangelists know of this important distinction, and therefore they falsely represented Christ as changing the water into wine, when they should have said that he changed it into a sort of grape jelly. It should seem too, that St. Paul knew as little of this distinction as the evangelists, because he allows the Corinthians to use wine, which occasioned drunkenness; at the Lord's table; and again, he tells us, that the ministry, and the aged women, should not be given to *much* wine; and again, directs Timothy to use *a little* wine; in all which passages the apostle stands in a serious dilemma. For if the wine to which he referred were alcoholic wine, he should have forbidden it altogether, as so much poison; and if he meant only the unfermented liquor, his caution was perfectly idle, because no quantity of such liquor could have hurt them. The primitive Christians, too, knew nothing of this important distinction, but unaccountably lost the habit of drinking grape juice, and brought poison to the Lord's table instead. And so the Bible itself, being erroneously worded, and the whole Church entirely mistaken until this day, it was reserved for our modern interpreters to set right, not only the writers of the Septuagint, but the evangelists and the apostles, who, although they were all Jews, knew nothing of the Jewish customs, and although they were all inspired, knew nothing of the proper force of words where wine was in question! If such has been the 'NEW LIGHT' shed upon the religious world by the progress of the Temperance Society, surely I may be permitted to say that it has already furnished an important lesson to the lovers of modern discoveries in the work of moralizing mankind. In the first ten years of its existence, the language of the Bible is assailed, the eucharistic sacrament is invaded, and all the good asserted to have been done by the advocates of the old pledge is denied by the advocates of the new one.

In proof of these assertions, I beg leave to add a few extracts from the speeches of the gentlemen who composed the late Temperance Convention at Saratoga, copied *verbatim* from the 'American Temperance Intelligencer' of August, 1836.

'After what we have heard of the character and nature of alcohol' says Mr. Taylor, '*can any man believe that the Son of* God *exerted his miraculous power to create such a substance*, that he used it in his own person,' &c.

'As to the communion argument,' says Dr. Mussey, '*I have yet to learn* that our blessed Saviour ever did consecrate alcohol, and give it to his people as the memorial of his death. I know that he used the fruit of the vine, but this he might have had without alcohol; and I am not certain, therefore, that alcohol was consecrated,'—'alcohol is a *poison*,' says the same speaker elsewhere, '*it is such in all its forms, mix it up with what you may.*'

'Our Saviour,' says Mr. Gridley, '*did many things that we ought not to do*'—'and if he did consecrate alcoholic wine, *it is no precedent for us.*'

'If there be a God, and he be a God of the Bible,' says Mr. Graham, 'is he not the same God in nature as he is in the Bible? Can there be any discrepancy between his word and his works? If *nature* cries out *against alcohol*, how can *revelation sanction it.*'

I do not wonder, truly, that some of the other speakers were shocked at this sort of oratory. 'According to the arguments that have been adduced on this floor,' says the Rev. Dr. McMasters, 'on which side would some of the gentlemen have been found in the Saviour's day? With those who said, he hath done all things well, or with those who reviled him as a winebibber, and a friend of publicans and sinners? I do say that the arguments that have been used by some of those who have spoken, *go directly to impeach the moral character of the* Redeemer of the world.'

In the same strain, the Rev. Professor Potter declares his fears, that 'measures which go *ahead of the Bible and the truth*, are to become the order of the day;' and that he opposed the course advocated by the other side, 'because his heart trembled for the ark of God,'—'because he saw in it an incipient attack on one of the institutions of the Christian Church.'

Of the good effected, Dr. Beecher says, 'We find we have not beaten those that we thought we had.' 'They have only gone round a hill and changed their jackets, and now come up again under the banner of wine, and beer, and cider; *so that we have to fight the battle over again with the same soldiers.*' Again, the same shrewd and sagacious man says truly, 'If the advocates of temperance had, at the very start, bolted out all they now hold, the *cause could never have got upon its feet.*'

'It is an alarming fact,' says Mr. J. Tappan, 'that *wine drinking is increasing in our country.* Those who use intoxicating liquors are setting the temperance societies at open defiance.'

'Every one has heard,' says Mr. Graham, 'the report of hundreds upon hundreds who had been embraced in the temperance reformation, *but where are they? There is more wine drank now than ever.*'

'Of one thing,' says Mr. Brisbane, 'all must be aware, and that is, that the exclusion of ardent spirits as such, *would not, of itself, produce the slightest effect.* He, (Mr. Brisbane,) was aware of the existence of a temperance society in Albany of 1250 members, from among whom, within the last three years, more than———had died of *delirium tremens.* He was also aware, that a large number of those whose names were now enrolled in temperance societies were in the use of wine and beer, and some of them to such a degree as to get intoxicated by it.'

'You have all heard,' says Dr. Reese, 'of the *great increase of wine drinking*, and the fact is undeniable. At a public-house lately, I saw gentlemen in scores with their bottles of Madeira, and hock, and champagne. And these were members of the Temperance Society! And more than that: I myself,' continues Dr. Reese, 'saw two of them led from the table in such a condition that they could not find their own rooms without aid.'

These extracts are made from the published speeches of the gentlemen who composed the late convention, and many such might be added to them. On such testimony, shall a dissenter from their whole doctrine, (so far, at least, as Christians are concerned,) be censured, if he retract his former admissions of the vast good effected? Shall I be blamed for saying, that I am compelled, on their own evidence, to doubt the good, while the evil is most manifest?

But I find, in these interesting speeches, one statement, which merits preservation for its candor and its truth. 'The temperance reformation was at first attempted, and for awhile carried on,' says Mr. Graham, 'by what may be called *the force of declamation.*' And a little further on, he rightly attributes the signatures obtained on the old plan to the power of '*popular excitement.*' Alas! how painful to the philanthropic feelings of these well-meaning gentlemen, must be this confession of impotence, after they have been for years supposing that their discovery would regenerate the world? They may promise themselves the desired success from their new pledge, but I fear they will soon be undeceived. The violent contrariety of sentiment existing in their ranks, as disclosed in the proceedings of this very convention, forbids all prospect of union, either lasting or sincere. The materials differ too widely in principle, to consent much longer in action. And the time cannot be far distant, when those Christians who are content with the word of God and the example of their Redeemer, and have no idea of placing the supposed discoveries of chemistry above the wisdom of heaven, must cease from a fellowship so discordant and unprofitable. Meanwhile the controversy will go on, with the usual appendages of *intemperance*, strife, clamor, evil speaking, and dissension among brethren; a portion of the Church of God will be torn and divided by a new *sacramental* quarrel; and possibly mankind will be taught to pour a measure of contempt, unknown in this land until now, on the claims of sober piety and true virtue, when they behold the utter failure of a scheme, which Christians themselves espoused with such zealous devotion.

How long will the lesson be remembered? When will the people of God cease to be wise, beyond the precepts of their Master?

From the Sunday School Visiter.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

With the present number of the Visiter, the undersigned retires, as announced in the number the November, from the Editorial department of for General Protestant Episcopal Sunday School Union.

It is three years and a half since his connection with this institution commenced. At that time, in consequence of not having received sufficient public patronage, it was much crippled in its operations, notwithstanding the assiduous, faithful, and disinterested labors of those who had the management of its concerns. The number of its publications was small, and the number of books kept on sale at the Depository, independently of its own publications, still smaller.

One of its periodicals, "The Family Visiter and Sunday School Magazine," having been reduced in its circulation from *twelve hundred and fifty to four hundred and seventy-five* subscribers, had been discontinued. The institution was besides encumbered with a debt of about ten thousand dollars. The undersigned leaves it with the number of its own publications, exclusive of books of instruction, increased from *fifty-four to one hundred and thirteen*, not including *thirteen* in the hands of the printer, and *four* (original) undergoing examination by the proper committee; its purchased works have been increased from *forty to one hundred and twenty.*

The republication of the "Sunday School Visiter" was determined upon two years since, and commenced with nine hundred subscribers; its subscription list has been gradually increasing, and now amounts to *one thousand seven hundred and ninety-seven.*

The number of publications by the Union would have been even greater than it is, had not much of the Editor's time, during the last two years, been occupied in making collections in aid of the funds of the institution, and endeavoring to excite in the parishes of our Church an interest in its behalf. In the "Special Agency" undertaken for these purposes, he has reason to be thankful for the success that has attended his efforts. The whole sum that he has been instrumental in securing to the Union, amounts to $9,767 88. This, added to the generous contributions made at the public meeting held in Philadelphia during the last session of the General Convention of our Church, and the donations from other sources, not only places the Union out of debt, but furnishes it with a small amount in *unpaid* pledges toward the creation of a capital.

The undersigned returns his thanks to those who have kindly co-operated with him in the performance of his duties, whether by seconding his applications for pecuniary aid, furnishing him with works for examination, contributing to the pages of the Visiter, promoting the circulation of that work, or by transferring any of its articles to the periodicals of which they may have the charge. He is aware that its *object* was its principal recommendation. Among those for whom it was designed were the young, and persons in the most humble walks of life, and it made no pretensions to be any thing more than a plain practical miscellany, for the use of families and Sunday school teachers. For the many *unsolicited* testimonials he has received, that for these purposes it has not been unacceptable, he desires to make more marked acknowledgments. But his thanks are especially due to the gracious Being, the giver of all good, that He has deigned to use him in any way as an instrument in promoting the interests of the Church, or its institutions: and though he has enumerated some of the ways in which he may have been thus used, in his connection with the Sunday School Union, he hopes he will not be charged with egotism. He is fully conscious he has done nothing for which he ought to boast. Many persons there are who would have served the insti-

tution more faithfully, and advanced its interests more effectually. He has written what he has, because he conceived it to be his duty, on retiring from the situation he has filled, to give a statement of its present condition.

May the same Almighty Being who has protected him in the dangers to which he has been exposed, more particularly on his travelling agency, who has supported him in his trials, cheered him by the tokens of approbation he has received, and granted to his endeavors success far beyond his expectations, ever smile upon the institution. May He preserve to it its present friends, and raise up many others to co-operate with them: especially may he be pleased to endue most plenteously with His Spirit those who may succeed to the stations hitherto occupied by the undersigned, and make them the means of much more extensive and permanent good to the institution than has yet been accomplished for it.

FRANCIS H. CUMING,
Secretary of the General Protestant Episcopal S. S. Union.

The preceding statement having been submitted to the Executive Committee, the following extracts from the last meeting of that body are, agreeably to their order, herewith published.

Extracts from the minutes of the Executive Committee of the General Protestant Episcopal Sunday School Union, held November 29, 1836—Present, Right Rev. B. T. Onderdonk, D. D., Rev. F. L. Hawks, D. D., Rev. J. F. Schroeder, D. D., Rev. L. P. Bayard, Rev. Hugh Smith, Messrs. Henry I. Seaman, and W. R. Wadsworth:—

The Secretary having prepared for insertion in the Sunday School Visiter, and submitted to this Committee, a statement of the present condition of the Sunday School Union, and being about to retire from the Editorial department of the same; whereupon,

Resolved, That this Committee approve the said statement as truly representingt he prosperous progress and present situation of the affairs of this Union.

Resolved, That upon the occasion of the retiring of the Secretary from his office as Special Agent and Editor of this Union, it would be an act of injustice to him and to themselves, if this Committee did not express their sense of his services, which, by the blessing of GOD upon his active and persevering exertions, have been attended with such abundant success; and they do accordingly tender him this their testimony of his ardent and unwearied efforts in the promotion of the good of this Union, considering the amount of contributions he has obtained not the greatest among the benefits of his Agency, but the diffusion through the length and breadth of the land of the claims of this important cause to the attention and support of the Church.

The Executive Committee would also take this opportunity to state, that the Committee appointed to audit the accounts of the Special Agent were requested to give their attention to certain discrepancies appearing in the Tenth Annual Report. From the report of that Committee, the following extracts are made, and ordered to be printed with the preceding statement and resolutions:—"The discrepancy that arrested attention, doubtless was between what the report states had been '*secured*' to the Union, and what, in the Treasurer's report, is stated to have been '*received*' by the Union." The former including the *unpaid* pledges in its amount. "Referring the Executive Committee to the annexed statements of pledges and contributions, the Committee take great pleasure in expressing their conviction that these are correct in every respect, and in justice to the Special Agent, are constrained to express the belief, that the discrepancies and errors contained in the Tenth Annual Report were the result of a want of proper care in preparing it."

Attest,
WILLIAM R. WADSWORTH,
Secretary, pro tem.

New York, Nov. 29, 1836.

☞ The other periodicals of the Church are respectfully requested to insert the above article and the following NOTICE:—

⁂ As we yet hold the office of Secretary to the Executive Committee, Board of Managers, and General Union, all communications, except on business, may be addressed to us as usual: Mr. Louis Sherman is the proper person to receive the latter. All remittances of *donations*, or of the amount of *pledges*, ought to be made to the Treasurer, John W. Mitchell, Esq. Of pledges, there are many yet *unredeemed*; and though we would urge no one, not even by a hint, to take any other than the time most convenient to himself when to let the Union have the benefit of the sum thus *promised*, we hope those who may have *forgotten* their intended kindness will take no offence because we have in this way called their attention to the subject.

"The Sunday School Visiter" will undergo no suspension in consequence of our resignation. It passes into other hands, and may be expected, as formerly, on or about the first of every month. May it be found more worthy of, and meet with more general patronage than it has hitherto received.

F. H. C.

From the 'London Penny Sunday Reader,' an English work not republished in this country.

HOW TO KNOW THAT THE HOLY GHOST IS IN US.

"'O, BUT how shall I know that the HOLY GHOST is within me?' some man perchance will say.

"Forsooth, 'as the tree is known by his fruit, so is also the HOLY GHOST.' The fruits of the HOLY GHOST, according to the mind of St. Paul, are these: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. (Gal. v. 22, 23.) Contrariwise, the deeds of the flesh are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like. Here is now that glass, wherein thou must behold thyself, and discern whether thou have the HOLY GHOST within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of GOD's word, savoring and tasting not of the flesh, but of the SPIRIT; then assure thyself that thou art endued with the HOLY GHOST; otherwise, in thinking thus of thyself, thou dost nothing else than deceive thyself."—*Homily for Whit Sunday.*

RELIGION.

RELIGION deters not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves, are in their excess sinful, and so prove bitterness in the end. And if in some cases it requires the forsaking of lawful enjoyment, as of pleasure, or profit, or honor, for GOD, and for his glory, it is generous and more truly delightful to deny things for this reason than to enjoy them. Men have done much this way for the love of their country, and by a principle of moral virtue: but to lose any delight, or to suffer any hardship, for that highest end, the glory of GOD, and by the strength of love to him, is far more excellent and truly pleasant. The delights and pleasures of sin, religion indeed banishes; but it is to change them for joy that is unspeakably beyond them. It calls men from sordid and base delights to those that are pure delights indeed. It calls to men,—"Drink ye no longer of the cistern; here are the crystal streams of a living fountain. There is a delight in the very despising of sinful delights, as that, in comparison with them, the other deserves not the name, to have such spiritual joy as shall end in eternal joy; it is a wonder we hasten not to choose this joy: but it is indeed because we believe not."

LEIGHTON.

COMMUNICATIONS.

RIGHTS OF THE LAITY.—Our article on this subject last week, has drawn from a correspondent the following most pertinent and instructive fact.

For the Churchman.

SIR,—Your remarks in the Churchman of the 10th inst., on the ground taken by the Episcopal Recorder, in distinguishing between the rights of *mere* pewholders of our churches and those who are supposed to have some higher and quasi divine right, of a mystic signification, and therefore not very easily defined, virtually disfranchising *mere* pewholders, not only of their Christian, but civil rights, may be further illustrated by an instructive piece of history of recent occurrence among the orthodox Congregational churches of Boston. The courts of Massachusetts having decided that the majority of pewholders in any church should have control over the corporate property of the association, a somewhat "Jesuitical" device was got up a few years ago, called the "Trust Deed" System; under which the corporate property of churches was vested in certain individuals of the church communicants, and placed under the control of communicants, in distinction from those who had not joined the body associate called the church. Moreover, none but the members of the church, so called, could have a voice in the choice of a minister. The experiment has proved a failure, and is now being abandoned, because the public, from whom the principal support of Christian institutions is derived, will not submit to it. It is enough, they seem to think, that they and their children should be deprived of both the sacraments, as is the case in those communities with non-communicants, and not that they should be cut off from all voice in the use and disposal of their own property. It is to be hoped, Sir, that the Episcopal Church is not prepared to disfranchise a portion of her own members, by enforcing a test-principle which applies to the heart, and not to external privileges, and which lies between the conscience and GOD; or which, at least, cannot be made a subject of action between man and man beyond the scope of the pastoral office in relation to spiritual privileges. The canons of the Church authorize a pastor to reject from the holy eucharist all scandalous characters, and of course invest the pastor with a responsible amount of discretion in such cases. But we know of no vested authority, of divine or human origin, that would entitle to cut off a member of the Church from his civil rights. The experiment of certain orthodox Congregational churches of Boston, for the last dozen years, more or less, in an attempt to disfranchise pewholders, is good for all the world; and the result to which they have come is a lesson.

December 11, 1836.

For the Churchman.

NEW LIFE OF SUMMERFIELD.

WE congratulate the public, and especially those who—as who does not—cherish the memory of this servant of CHRIST, so briefly lent to earth, and so early taken to heaven, that his biography is about to be given in a new form by the Rev. Chauncey Colton, D. D., late President of Bristol College, with the advantage of a rich collection of fresh materials never before published. Holland's Life of Summerfield went through several editions, and was received with great interest; but it was necessarily defective, first as wanting that inspiration which a personal acquaintance with the subject is so essential to impart, and next, for a comparative poverty of materials that was unavoidable in such circumstances. Since that time, papers of the deepest interest, partly from the hand of Summerfield and partly from other sources, have come into the possession of the family connexions, who have engaged Dr. Colton to give an entire new history of that remarkable young man, whose brief but brilliant career so deservedly attracted and secured the admiration of all who could appreciate the power of genius, the glowing fervor of a devoted piety, and the most consummate address in winning souls to CHRIST by meekness of spirit, and the simplicity of gospel truth. We believe that Dr. Colton has that just appreciation and ardent admiration of the character and eloquence of Summerfield, which will be as sure to render him a successful biographer, as they are indispensable qualifications for the task; and the ability and learning of this gentleman are too well known to require our certificate.

From Thornton's Family Prayers.

THORNTON'S FAMILY PRAYERS.

PREFACE TO THE AMERICAN EDITION.

THE present volume contains two works, which have been separately published in England; the Family Commentary upon the Sermon on the Mount having appeared there about a year after the first edition of the Family Prayers. The arrangement now adopted will, it is thought, be found convenient for domestic worship; as combining within the same volume a manual of prayer, and portions of scriptural exposition for reading.

It may seem presumptuous in the Editor to say any thing by way of introduction, to productions bearing on their title-page the name of THORNTON; a name familiar, not to England only, but to the world; and indissolubly associated with our thoughts of whatever is enlarged in Christian beneficence, sound in religious views, and beautiful in consistency of daily practice. He will take the liberty, however, of simply saying, in regard to the Family Prayers, that, without at all detracting from the merit of other works of the same description, they appear to him to preserve, in a remarkable degree, the difficult and happy medium between verboseness, on the one hand, and a cold conciseness on the other. It is believed that none can use them without feeling that they impart a spirit of gratitude and self-humiliation. They are what prayers should be, fervent, and yet perfectly simple.

He would beg the indulgence of saying, also, that he has seldom read any work of a purely practical character, with more delight and instruction, than the Commentary upon the Sermon on the Mount. It is remarkable throughout for the profound insight into human nature which it manifests; for its clear exhibition of the fundamental truths of the Gospel; and for the faithfulness, honesty, and, at the same time, the true refinement and dignity of the language in which its instructions are conveyed.

The Editor cannot but indulge the confident belief, that the publication of these two works, in this united form, will be a rich spiritual benefit to the community. May GOD graciously add his blessing!

MANTON EASTBURN.

New York, December, 1836.

THE CHURCHMAN.

SATURDAY, DECEMBER 17, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THE Editor is happy in being able to submit to his readers so able an article as the following; but thinks proper to apprise them that it is not from his own pen, but was received as a communication.

VOLUNTARY AND IRRESPONSIBLE.—We have proof enough of Jesuitism in the *argumentum ad populum* which is now so much played upon in ringing changes on "voluntary associations." Time was when this phrase had its own proper interpretation, and was therefore convenient. It went to distinguish between the Church of CHRIST as a body, which is no less *voluntary* than any other association, and those organizations which are well known to have abounded of late, for religious and reforming purposes, and which, after having usurped the powers of the Church, have gone on to act independently of her. While the term "voluntary" in such an application was merely *technical*, it was innocent, and perhaps convenient; but since it has been used to convey *sentiment*, and *appeals* to sentiment, the use of it in this case is very improper and unfair.

It is well known there are two great parties in the religious world, one claiming to act with the Church and under her authority, in all Christian enterprises; while the other falls off into separate, independent, and irresponsible organizations, claiming to originate and carry on all and the same Christian enterprises for the reformation of public morals, and for the conversion of the world, having no connection with the Church, and being in no sense or degree amenable to her; nay, in principle, spirit, and practice, being hostile to the Church, so far as this great question and its practical results are concerned; and consequently, being arrayed against the Church on so vital and practical a principle—a principle which enters into every possible interest of the Church on earth—are virtually, in acts of usurpation, arrayed against her in all points, and on all grounds, however the members, patrons, and leaders of these associations may imagine, and perhaps honestly pretend that it is not so. Consequently, as this controversy is so vital in principle, it can only be terminated by the extinction of the Church, or the submission of these associations to her authority. The former alternative is fearful to contemplate, and involves the ultimate triumph and reign of infidelity.

It is remarkable how all who have been started into the field of denunciation against "Protestant Jesuitism" have marshalled their strength in an effort to excite popular odium against the book, as opposed to "voluntary associations," when, as will probably be matter of surprise to those who have not read the work, this phrase is nowhere to be found in it. "Voluntary associations" are now rung in our ears from all quarters, not as a term of technical import, which is its only legitimate character, but as a popular and sentimental cant, appealing to, and designed to rouse a feeling common to all, and which is known to be the governing motive of human conduct, viz., that we prefer freedom to compulsion—as if acting in the ranks of the Church is not as *voluntary* as acting with these *irresponsible* associations. We say *irresponsible*, for that is the proper designation, and defines their character. We protest, therefore, solemnly, and on principles of justice, against such a misnomer. It is a mere *ad captandum vulgus*, and can serve the purpose only of a Jesuit. It is *argumentum ad invidiam*, in the worst sense, and no fair mind could condescend to use it in the present state of this question without giving it to be understood that he employs it merely as a technic. It does, in fact, at the present time, convey sentiment, and appeals to sentiments which are allied to the strongest passions of our nature. It is so used as to involve and suggest the question, Shall we be free? insinuating that they who oppose '*voluntary* associations" *self-styled*, propose instead, and advocate a servile submission to an authority, not of our own choice and creation,* but imposed upon us. There is not an institution on earth of a milder character, or affording a wider scope to the "voluntary principle," than the Christian Church, properly constituted and legitimately administered. Whatever may be said of other countries, and other ages, there is certainly no apology in this country for going into these irresponsible organizations on the plea that the Protestant Episcopal Church of the United States has abused her authority; or that she is not ready to engage in all proper forms of Christian enterprise by commission of specific agents, or by general action. Above all things, we cannot submit to the imputation, that the service of the Church is not free—voluntary; or, that any social organization can be more so.

The application of the term "voluntary," therefore, to these new and irresponsible associations, is altogether out of place—unjust; nothing could be more unfair. At present, in the fight which "Protestant Jesuitism" has stirred up, it is a mere Jesuitical trick, and proves the necessity there was of such a book. It is a *ruse de guerre*, which Christian honesty ought never to tolerate. Instead of coming up to the argument on which "Protestant Jesuitism" is founded, they think it sufficient to declare, like "S. H. T.," in the Episcopal Recorder, that they have never read the book, and never mean to, because, forsooth, they do not like the smell of the title, or of the table of contents, or of some other partial emission that has come under their nose. Yet the book has made a stir; and as "S. H. T." and all of his class have resolved not to read it, and, of course, are unqualified to meet the argument, or even to reply to it, they are compelled to ring the changes on "voluntary associations" through the length and breadth of the land; and to call upon the religious public to decide whether they *will* do as they *will*, or be *forced* to do as they *wont!* "Great is Diana of the Ephesians!" In more senses than one, there is a "craft" in danger.

For one, Mr. Editor, I *will* do as I *will*, and the drift of my "voluntary principle" is to fall into the ranks of the Church. I confess I have seen enough of these "voluntary associations" to be convinced that, of all societies in the world, they are the farthest from being "voluntary," in the sense claimed for them. They are governed solely by the will of a few, on no settled and known, but on arbitrary principles; and if we do not take care, as has clearly been shown in "Protestant Jesuitism," they will be the ruin of our country, and of the Church.

W.

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* Church government, or polity, with the exception of pastoral prerogatives, is of human origin, and may be modified by human legislation. The Christian ministry is a divine institution, and, therefore, cannot be modified by man.

IMMEDIATE CONVERSION.—The writer of the obituary notice of Mr. Harris, published the week before last, has requested us to insert the following explanation of the expression, "immediate conversion," to which, it will be remembered, we objected.

For the Churchman.

MR. EDITOR,—A word or two in reference to your critique on the communication of C. W. in the Churchman of December 3.

Whether your objections to the phrase, "profession of religion" are made in a "captious spirit," C. W. is perfectly willing to leave to the judgment of your readers. But as important moral truth is involved in your other remarks, he craves the indulgence of offering the following explanation.

Churchman Dec. 3.	
"What is meant by "immediate conversion." . . . Even if the phrase were intelligible, which, in our judgment, it is not."	"Immediate" [in and medius] common and applied use of the compound, "*present with regard to time.*" "*Without delay.*" "Immediate conversion," *present conversion. Conversion without delay.*"*
"Still its connexion with prevalent and pernicious errors, renders desirable, so at least, we think, the substitution of more definite and significant language."	"Choose ye *this day* when ye will serve." Joshua. "*Now* is the accepted time, and *now* is the day of salvation." "*To-day*, if ye will hear his voice. harden not your hearts." Paul.

I am aware, Mr. Editor, of the connexion in which these passages stand with the context. But the use I would make of them shuts out controversy. None will deny that they embody this *important principle*—"whatever duty man owes to GOD, it is incumbent on him to perform it *immediately*," or, in other words, at *the present time.* No faithful minister of CHRIST will dare to offer the promise of pardon, and forgiveness of sin, for to-morrow's repentance, but only for to-day; "*even now while it is called to-day*" He who makes full proof of his ministry, will preach this and none other doctrine. If, then, it is incumbent on the minister of CHRIST to enforce upon his hearers the duty of *present* or "*immediate*" repentance, is it not *equally* his duty to "pray" and "labor" for the accomplishment of this end? And is it "*unintelligible*" language, or does it imply an "erroneous" principle, to say, that a faithful Sabbath school teacher "prays and labors" for the "immediate conversion" of his pupils?

But you observe, Mr Editor, "the phrase is connected with prevalent and pernicious errors,"—*how* you say not: but admit the fact, so is religion, so is faith, so is repentance—indeed, Sir, on your principles, the Christian's vocabulary would be a mere *blank.* But GOD forbid, that in our zeal against error, we should endanger the truth itself. He is not a wise, though he may be a bold and talented general, who employs his forces and expends his ammunition in defending the outposts, while the camp itself is a prey to the spoiler. The time has been, Mr. Editor, when the cause of true religion was in great jeopardy from the operation of human machinery and devices which most unhappily have been brought to its aid; but were C. W. to specify the greatest danger which, to his humble vision, is now apparent in the religious tendencies of the day, he would seek it, not in those things which seem to alarm your fears *so much*, as in that *ultraism* of an opposite cast, which, in its zeal to root out the chaff, plucks up the wheat also, and leaves nought but a barren and unfruitful soil.

C. W.

The word *immediate* "C. W." has explained: the word *conversion* he has not explained: but we gather from his remarks that he uses it as synonymous with *repentance*: we infer, therefore, that by "immediate conversion" he meant *present repentance.* The sentence would then read, "Mr. Harris sought, in all his instructions, the *present repentance* of his pupils. For this he ceased not to labor and pray; and would frequently meet them on other occasions than the hours of the sabbath school" We wish not to criticise the passage, but merely to say, that the simple statement of this fact, viz, that by *immediate conversion*, the writer meant *present repentance*, would have been quite sufficient; the duty of present repentance being one which every minister is bound to inculcate.

But the explanation has only the more convinced us of the propriety of the stricture which led to it. Johnson assigns to the word *immediate* three meanings: 1. Proximate; with nothing intervening: 2. Not acting by second causes: 3. Instant; present, with regard to time. Of these, "C. W." has helped himself to the last, not designing, we hope, to deny us the benefit of the two former. The last, indeed, is the meaning of the word in common parlance, but it is in one of the two former senses that the word is more generally used in the language of theology. In this view *immediate* (from *in* negative and *mediate*) would signify without the intervention of means, (media;) and thus *immediate conversion* would denote a conversion effected by some sudden and mysterious illapse of the SPIRIT into the soul, independently of the established use of the means of grace. There *are*, it is believed, ministers and Sunday school teachers who pray that their people and scholars may be favored with these sudden illapses.

Again: the word *conversion* is currently used as synonymous with moral regeneration: and this was the sense which we thought it most probable that "C. W." intended to convey. Now let "C. W." have the benefit of the loose sense which he would attach to *immediate*, that is, let it be taken as equivalent to *instantaneous*, and we then have Mr. Harris pressing on his pupils, with the implied sanction of his minister, and the expressed approbation of his biographer, the necessity of *instantaneous regeneration:* and we can hardly help picturing him to our mind as standing in presence of his children, with his watch in his hand, and his anxious seat before him, eager to resort to all the Jesuitical expedients with which, in the recent outbreakings of fanaticism, the doctrine of *instantaneous conversion* has been every where connected. Really, we think, that, instead of reading us a covert lecture on *Ultraism*, (for which, by-the-by, we would tender our humble acknowledgment,) "C. W." ought to have thanked us for having rescued Mr. Harris and himself from the unworthy imputation to which his unguarded language would have justly exposed them.

It is well known that the phrase "instantaneous conversion," in its technical acceptation, is made to resolve itself into a *single act of the will:* "SUBMIT," it is said, "and then you will be *converted:*" then you will have experienced the great and necessary change of character which is termed regeneration; then you will have been changed from nature to grace, from sin to holiness, from a victim of wrath to a child of GOD." This doctrine, in its every practical aspect, is fanatical: but in reference to its application to *the mind of a child*, we feel perfectly justified in having termed it "unintelligible."

In conclusion, and with a view to the best interests of evangelical truth, we beg leave respectfully to express the wish, that when "C. W.," or any other writer for our columns, **means** present repentance he would **say** present repentance.

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* Your opinion to the contrary, Mr. Editor, C. W. thinks the phrase both "significant" and "definite;" and it certainly expresses his meaning.

For the Churchman.

A VOICE FROM THE SOUTH-WEST.

MR. EDITOR,—Previous to the General Convention of 1835, missionary efforts, domestic and foreign, were confided to the management of a society acting under the supervision of the Church. But inasmuch as this society partook of the nature of a voluntary association, its proceedings were repudiated and the principle that the Church should *directly* conduct all such operations was assumed, and conceded. The whole matter was divided into two distinct departments, and officers assigned for the direction of each. After declaring that "the field is the world," it was left to congregations and individuals to contribute their aid to any department of missionary enterprise, which the Church, acting by its duly-appointed agents, should sanction. The spiritual destitution of any part of the United States might be represented, and its just claim on the attention of the Church might, I should have supposed, be successfully advocated, without casting a censure on those who desire to spread the Gospel in other regions also. The "Voice from the South-West" is high sounding and eloquent. Adorned with all the graces of composition, aided by the shafts of wit and ridicule, it might have had an influence far too great, even without the sanction of your recommendation. I am bold to state, however, that its reasoning is more specious than solid, and that the conclusions are drawn from false premises. The question is not, Whether is it more important to preach the Gospel at home or abroad? but simply this, In what proportion should our efforts be *divided?* The "Voice from the South-West" would lead one ignorant of the facts of the case to suppose that the Church was sending abroad her clergy by hundreds, while but a few remained to serve her altars at home. But what is the actual state of things? For every minister already sent forth to preach the Gospel in foreign lands, there are one hundred at least remaining on their native soil. As regards ministers, much regret is often expressed when one devotes himself to the arduous work in a distant, and perhaps a barbarous clime, while no complaint is uttered against a far greater number who engage in secular employments, and (either partially or) entirely forego the exercise of the sacred functions with which they have been invested. Then as to the means of supporting missions If an individual contributes some pitiful fraction of his wealth to the cause of domestic missions exclusively, he is commended as a sound Churchman and true patriot, and no objection is made to a lavish expenditure in obtaining for himself and family all the enjoyments of this life. But if another, after having contributed to advance the spiritual welfare of his countrymen, is induced to deny himself some comforts, in order that the "lamp of life" may be lighted among those who are in utter darkness, he is charged with folly at least, even if he escape a more severe censure. I shall be told, perhaps, that my position is a mere assumption, without any basis—be it so. Let us then look at facts Of the contributions thus far to *foreign missions* a large amount has been derived from Ascension, St George's, and St. Thomas' Churches, in this city, and St. Ann's, in Brooklyn. Has either of these been backward in aiding the domestic department? Did the Rev Agent meet with a cold reception when he made his recent appeal in Brooklyn? Was it only from the advocates of domestic missions that $20,000 was raised for Missouri? Sir, if the reasons urged by the "Voice from the South-West" are just, that writer will look in vain for missionaries from this quarter; for, *on his own principles*, he must wait at least till the smallest village of our Diocese shall have its settled minister—nay, further, before this shall have begun to be accomplished, he must wait till every inhabitant of each street and alley of this city has a church to which he can resort, and a minister with whose voice he is familiar.

A LAYMAN OF NEW YORK.

It gives us great pleasure to see in our lay brethren such indications of a missionary spirit as are exhibited in the above communication, and as this spirit ought ever to be found in connexion with Christian charity, we may reasonably hope for indulgence in the few strictures which we are about to offer.

1. In the first place, we are not aware that "A Voice from the South-West" *has* cast censure on the supporters of foreign missions, as such; and certainly we have intended to sanction none. A and B perform two good actions: may we not think that B's action is more calculated to promote the interests of the Redeemer's kingdom than A's? If we think so, may we not say so? And does the saying so cast a censure on A? We suppose not.

2. "A Layman" thinks the reasoning of "A Voice from the South-West" "more specious than solid." "The question is not," he says, "Whether it is more important to preach the Gospel at home or abroad? but in what proportion shall our efforts be divided?" This is certainly a *specious* correction, but is it *solid?* In our judgment it is not; for when we have agreed to make a *proportionable division* of means and labor, the question unavoidably occurs, On what *principle* shall a division or distribution be made? Whatever principle is adopted as the basis of the distribution leads to a comparison of the claims of foreign and domestic missions, or, in other words, to the question whether it be more important to preach the Gospel at home or abroad. To us, therefore, it appears that the question which "A Layman" proposes, must, after a remove of two or three links in the chain, be resolved into the question to which he objects.

We do not here mean to say that domestic missions are more important than foreign, being fully conscious that much may be said in behalf of both. We merely contend that the question must come up in this shape; that every missionary must ask himself, "In what place is it most important, all things considered, that I should labor?" or if he is chosen and sent by the Church, then the Church must ask and decide the same question. And the ground upon which we have ever advocated foreign missions is, that considering the great diversity of human character, and the variety of motives in view of which men act, it is not to be expected that all should determine the question alike: but that, be the question determined as it may, every missionary does good, and demands of the Church a sympathy and countenance proportioned to their estimate of his abilities and opportunities.

It is all-important, on a subject of this nature, to settle first principles, and if others who have thought more on the matter can place it in a better light, it will give us pleasure to show that we are open to conviction and correction.

3. As to the commendations and reprehensions of which our correspondent speaks, they are certainly, as he represents them, unjustifiable, and we trust they are not current enough to be worthy of a serious notice.

4. We object to comparisons of the nature which our correspondent introduces, as likely to be invidious. But we do think it important to ascertain, as far as may be, the *influences* under which contributions are made, or the *motives* which are *presented* in soliciting them. Any undue admixture of excitement or enthusiasm, or any exhibition of the natural state of man, and the spiritual prospects of the heathen world, inconsistent with a calm and sober theology, might lead to large donations in one generation to be followed by consequent exhaustion in the next. On the other hand, such an insensibility and exhibition of motives as are inconsistent with sound evangelical truth, are equally to be deprecated. A good system will operate equably, and will continue so to operate, not for one age, but for many ages. It is in this view that we have ever suspected there was a fallacy in the partially-prevailing opinion, that to preach up foreign missions is the best way to promote domestic. Would such be the result under right influences, and in view of right

motives? We throw this out merely as a suggestion.

5. "A Layman of New York," in the last part of his communication, misapprehends, we think, "A Voice from the South-West." We did not understand the last-mentioned writer as contending that the West must be fully supplied before missionaries should be sent into foreign parts. We rather understood him to assume that the whole earth is the diocese, so to speak, of the great Shepherd and Bishop of our souls, and to argue that the South-West did not receive that amount of missionary labor which its relative importance demanded, and thence to urge the necessity and DUTY of a stronger concentration of efforts in that direction. He would admit, as we suppose, that every missionary does good,—but would merely ask, Where can he do the most good? If this distinction be borne in mind, it will be found, we think, that any apparent censure in "A Voice from the South-West" is to be understood *relatively*, and not *absolutely*.

EFFECTS OF RELIGION ON HEALTH.—Speaking of a pending controversy between Drs. Brigham and Reese, growing out of a work published by the former, the Editor of the Connecticut Observer says:—

"Dr. B. seems to have lost none of his dread of protracted, and other similar meetings. He makes a remark respecting Episcopacy, which, if sound, is a good deal in its favor. It is a *peculiarly healthy religion*. He says, 'I do not believe the religious meetings and worship of the Episcopalians, for instance, are injurious to health. I also believe that forty years since the usages of the greatest part of the Presbyterian and Congregational churches were not objectionable, but, on the contrary, were beneficial to the community.' This is a point to be decided, not by theories, but by facts. We know not how extensively Dr. B. has gone into the statistics of the case,—but if records show that, from one year to another, more die among other denominations, in proportion to their numbers, than among Episcopalians, this is a practical argument in favor of Episcopacy which its advocates might turn to good account. If this statement is correct, possibly some diseases might be relieved, if not entirely cured, by a change from the less healthy denominations to Episcopacy. It might operate like a change of climate, and save many voyages across the Atlantic.

"We said this is a question of fact, not of theory. If this opinion of Dr. B., that Episcopacy is at present more healthful than Congregationalism, or Methodism, or Presbyterianism, is founded on a minute and extended investigation of facts, the public have a deep interest in knowing it. We commend the examination of this point to the special notice of the polemics who shall next engage in the dispute between Episcopacy and parity."

The Editor treats the matter with agreeable pleasantry, but we would rather say seriously, let the appeal be made to facts. We have never known one instance of *religious insanity* produced by the ministrations of the Protestant Episcopal Church, but we have known several such instances in the Methodist and Congregational Churches. This is our own experience: whether it accords with that of others we know not, but we should like much to see a large induction of facts.

But we should not be satisfied to let the investigation be restricted, as the Editor of the Observer would have it, to the *present*. It should embrace a period of at least twenty years. Congregationalism, especially, is so shifting, that we can hardly form an idea of whatever permanent character it may possess by its present expression. What, for instance, has done more to promote the ultraism and extravagance of the last ten years than the Christian Spectator at New Haven? And yet the number of that journal for September last preaches doctrine on the subject of temperance which savors of licentiousness, bidding men follow their appetites as their guides, and, with most amusing gravity, reads the poor Methodists a severe lecture for the extravagance growing out of the doctrine of assurance! The truth is, that finding they have pushed the matter too far in one direction, the New Haven bishops turn short about, and give a different signal, and all the "independent" ministers and churches follow their beck. Of course we may now hope to have a season of peace and sobriety. It will not be fair, therefore, to confine the investigation to the present, but let it extend back for a period of twenty years.

We would by no means authorize the inference that health is to be made the test of true religion, or that any truth is to be qualified or rejected merely because it is believed to be unpropitious to our physical well-being. "Seek ye first the kingdom of GOD," &c.: let the TRUTH be ascertained and faithfully exhibited. Nor yet are we prepared to deny that the simple and judicious exhibition of the TRUTH may not in some cases tend to create morbid excitement of mind, and impair the health. Such cases can form no objection to Christianity, being paralleled by many instances in which persons acting on principles of natural religion find duty and health brought into collision, and do not hesitate to follow the former. These cases, however, are rare, and the greater part of diseases commonly attributed to religion are traceable, not to the truth itself, but to *exaggerated* exhibitions of it, and *abuses* connected with it. Of several given denominations, therefore, which are admitted to possess the TRUTH, and to exhibit it with fidelity, the inquiry suggested might be admitted, to show in which of these denominations the truth existed in the greatest purity, and in connexion with the fewest abuses.

A GENTLE HINT.—The Editor of the Western Christian Methodist, in retiring from his editorial office, the duties of which he is said to have discharged for three years with remarkable independence and fidelity, gives a valedictory, from which we make the following extract:—

"Resolved to retire from a scene of care, solicitude, and perplexity; from a situation so subject to fault-finding, censures, and impugning of motives: where the most sincere and well-intended services are rewarded with ingratitude, and the envenomed shafts of envy and malevolence sometimes find their object, he regrets to have cause to say that he retires with a worse opinion of human nature than he entertained three years ago, and with diminished confidence in the professions and pretensions of men."

We would by no means be understood to adopt this sentiment as our own. Our "opinion of human nature," and our "confidence in human professions and pretensions" are not founded on such a basis as to be shaken by the incidental evils growing out of our situation. Neither do we insert the passage for any selfish purpose. If our "motives are impugned," if services which we know to be "sincere and well-intended" are rewarded with "ingratitude, censure, and fault-finding," we make no complaint, and ask no sympathy. But as this habit of fault-finding, censure, and impugning of motives, is a wicked thing, and apt to generate an acerbity of temper, to the great discomfort of the individuals who indulge it, and as we have thought that possibly there may be (though we hope there are not) such individuals among the readers of our hebdomadal, we have inserted the above purely for their edification, and for the purpose of conveying to them a useful hint. And as the misery flowing from this habit is generally, in the way of a compensatory providence, mitigated by the delicious consciousness of possessing an exuberance of that charity which thinketh no evil, we are confident that those to whom it may apply, (if any such there be,) will feel bound to take the hint in good part.

REVIVALS—One day this week we met the pastor of a church in this State, where we knew there were pleasing indications of the special presence of the HOLY SPIRIT more than six months since. We suggested to him the expediency of writing an account for the Recorder. He hesitated. The work was still in progress. There had been nothing very striking, nothing observed by all the members of the church, as a revival, at any time. There had been only a better state of feeling than formerly in some of the members, and cases of seriousness and occasional conversion among others. The prospect that this state of things will continue is unaltered. The pastor of this church supposes it his duty to aim, in his labors and his prayers, to the edification of saints and the conversion of sinners, and to do this *continually*: but not to select a particular time, and aim at a "revival" then.

Boston Recorder.

We have quoted the above as indicating an improvement in certain quarters on the subject of which it treats. In the first place, there is more prudence than formerly in publishing accounts of excited states of religious feeling. In the next place, the persuasion is becoming more prevalent, that when prayer and labor are *continual*, the revival will also be continual, and consequently much less, if at all, subject to those periodical excitements which are generally termed *revivals*. These are indications of good.

"ANECDOTE OF OUR SAVIOUR."

THIS is the heading of a column in one of our exchange papers, which contains an embellished narrative of one of the incidents of our Saviour's history. Such titles are probably intended to captivate the attention of children, but are they also calculated to inspire them with reverence for the person and character of the Redeemer?

THE CHRISTIAN WATCHMAN.—The Editor of this paper quotes with approbation the obituary notice of Mr. Harris, but is much scandalized at our remarks on it, and cites them in proof that "he [the Editor of the Churchman] does not believe in the doctrine of conversion, as generally held by evangelical Christians, and that he has no ideas of a profession of religion like those cherished by Baptist churches." From this it would seem that the Editor of the Christian Watchman understands "C. W." to mean by *conversion* the *new birth*. If, however, the Editor will refer to "C. W.'s" explanation, he will find that conversion means the duty of repentance.

THORNTON'S FAMILY PRAYERS.—We publish, to day, the preface to the American edition of this work, and also two of the prayers, from which the reader may form a judgment of its worth.

ACKNOWLEDGMENT.—We have received an acknowledgment of the liberality of the ladies of a congregation, in making their clergyman a member of a society not belonging to the Church. We decline its publication, in conformity with a standing rule, not to insert notices or acknowledgments in relation to societies not belonging to the Church.

The circular of the New Female Bethel Union is declined on the same ground.

As we have before stated, in reference to similar applications, we decline such articles, not from an indifference to the objects to which they refer, or want of respect to the persons from whom they come, but simply because they are not consistent with the design of our paper, which was established for the promotion of religion in connection with the Protestant Episcopal Church.

THE Bishop requests us to state, that having understood that a certificate given by him favorable to the erection of a free Church in this city, has been so used as to produce the impression in respectable quarters that he approves of and recommends the publication, entitled the Protestant Episcopal Missionary Advocate, he deems it an act of justice to say, that such an impression is entirely erroneous, having no foundation either in the design of the aforesaid certificate, or in his own views of the subject.

A NEW church was organized in the city of Buffalo on the 12th of October last, by the name of Trinity Church, and the following gentlemen elected wardens and vestrymen:—

Samuel L. Russell, Harry Dow—*Churchwardens*.

E. H. Cressey, Charles Winne, D. L. Hempstead, Robert Hollister, J. Stringham, A. S. Sterling, Jesse Peterson, F. H. Harris—*Vestrymen*.

Lights and Shadows of Christian Life. Designed for the Instruction of the Young. By WILLIAM CRAIG BROWNLEE, D. D., of the Collegiate Reformed Dutch Church, New York. New York: John S. Taylor, Theological and Sunday School Bookseller, Brick Church Chapel, corner of Park Row and Spruce-street. 1837.

THIS book is a series of religious tales or fictions, evidencing occasional learning, and written in a popular style though not always in the best taste. Its tendency will be good out of our Church, but it is not exactly the book which we should like to recommend in it.

Christian Retirement or Spiritual Exercises of the Heart, &c. &c.

A BOOK from the same publisher with the former, and well calculated to promote piety in its Calvinistic forms.

Autumn Leaves. New York: John S. Taylor.

THE "Autumn Leaves" is a collection of fugitive poems made from various sources, and in good taste for a modern album. But cannot the poems be furnished without being bound up with twenty-four pages of advertising matter, some of which is very objectionable?

We have been requested to republish the following, and also to ask its republication in the Gospel Messenger.

CIRCULAR.

THE following addition to the Rules and Regulations for the government of the Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, have been regularly adopted, and ordered to be printed, together with the resolution of the Board relating to the salaries of Missionaries, signed by the President, Secretaries, and Treasurer.

Of Missionary Stations, Missionaries, and the Missionary Committee.

1. Missionary Stations may be appointed by this Board at any meeting.

2. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the Missionary Fund.

3. In addition to the place or places named as a Missionary Station, the Missionary of that station shall supply such other contiguous place or places, and with such frequency, as may be directed by the Bishop, or in case of a vacancy in the episcopate, or the Bishop's inability to act, by the Missionary Committee hereinafter provided for.

4. Missionaries shall be appointed, on the nomination of the Bishop, by a Committee, to be denominated *The Missionary Committee;* which Committee shall consist of the Bishop of the Diocese, as Chairman *ex officio*, and two clerical and two lay members of this Board, to be elected, by ballot, at the first meeting of the Board after the annual meeting of the Society. Vacancies in the Committee, at any time occurring, may be supplied at any meeting of this Board. In case of a vacancy in the episcopate, or the Bishop's inability to act, a clerical member of the Board shall be chosen by the same, by ballot, as Chairman of the Missionary Committee, to serve during the continuance of the emergency; in whom the right of nominating missionaries shall be vested. The Missionary Committee shall report its proceedings to this Board at each stated meeting.

5. Whenever a Missionary of this Society shall be also the minister of a parish, his connexion with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture, by that parish, of the benefit of the Missionary Fund.

6. The missionary stipend shall, in all cases, be considered as attached to the *station*, and payable to the Missionary only as belonging to that station. And the stipend shall, in all cases, be paid to the Missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary.

7. The Annual Reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the episcopate, to the Missionary Committee, by or before the fifteenth day of September in each year. It is also expected that the Missionaries, and their congregations, faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the Missionaries report, from time to time, to this Board what may have been accomplished in this way, and all other matters relating to their several stations, which they may deem interesting and important to be known.

The following is the resolution relative to missionary salaries.

Resolved, That the salaries of all the Missionaries be one hundred and twenty-five dollars each per annum, payable quarterly, by the Treasurer of this Society, on the first days of January, April, July, and October.

Signed by order of the Missionary Board.

BENJAMIN T. ONDERDONK, *President*.
HENRY ANTHON, *Corresponding Secretary*.
THOMAS C. BUTLER, *Recording Secretary*.
BENJAMIN M. BROWN, *Treasurer*.

All orders on the Treasury must be directed to Benjamin M Brown, Esq., Treasurer New York Protestant Episcopal Education and Missionary Society, Butchers' and Drovers' Bank, New York.

CIRCULAR.

New York, December 1, 1836.

SIR,—It is made my duty respectfully to call your attention to the annexed resolution, passed at a late meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York. A crisis has arrived when the Managers wish it to be distinctly understood, that it will be impracticable for them efficiently to prosecute the missionary objects of the Society, unless each parish of the Diocese will assume its fair share of responsibility, and do its duty in placing the treasury on a more secure and permanent basis. The Board must know on what support, from year to year, it can reasonably rely. Let every parish, therefore, say by its proper authorities, what is the annual sum the voluntary aid which the Missionary Committee may calculate to receive from it, and let that amount be transmitted to the Treasurer, by the 1st of January or the 1st of April every year, as perseveringly and as punctually, as the greatness of the work, the exigencies of the Church, and the obligations of Christians to its divine Head demand. While the Board gratefully acknowledge, in the name of their common LORD, the aid which many of their fellow-servants have rendered to his cause, they feel that when they recur to their past embarrassments, they may be permitted to press on every one the serious consideration, whether he has done all that it is in his power to do, and which he is bound to attempt, for the advancement of the missionary enterprise in this Diocese. If they who have much will give plenteously, and they who have little will do their diligence gladly to give of that little, the work, under the promised guidance and blessing of GOD, can be prosecuted with energy; the present missionaries can be sustained in their faithful and self-denying course, and new fields be reaped which are now ready for the harvest.

By order of the Board,

HENRY ANTHON, *Corresponding Sec.*

Extract from the minutes of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York.

Resolved, That a circular be prepared and addressed by the Corresponding Secretary to the several clergymen of this Diocese holding cures, and to the vestries of parishes destitute of clergymen, respectfully requesting from them a statement of the annual amount they would be willing to use their best efforts to raise in their parishes respectively for the benefit of the missionary fund of this Society, and upon which annual sums this Board might reasonably rely for the prosecution of its important objects.

Attest, G. G. VAN WAGENEN,
Recording Secretary.

. Please to address your reply to this circular to "Rev. H. ANTHON, 50 Lispenard-street, New York."

In remitting money, it should be expressly stated that it is for *Missions in this Diocese*.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

CLERICAL CHANGES.—The Rev. Samuel Starr, who has been officiating in St. Mary's Church, Burlington, has accepted a call to St. Michael's Church, Trenton, New Jersey.

The Rev. H. Williams has resigned the rectorship of Trinity Church, Elkton, and accepted an invitation to All Saints' Church, Calvert County, Md.

Light for the Blind.—On a recent visit to the institution for the blind, in the city of Boston, while we were delighted with the whole arrangement of the admirable institution, we were especially struck with the facility with which the pupils, blind from their birth in many instances, read the Scriptures by the touch. How can we sufficiently rejoice in that new gift of GOD's providence, which, of a finger makes an eye, and renews, as it were, that ancient miracle, which excited the strange wonder of Jewish unbelief, "Since the world began, it was not heard that any man opened the eyes of one that was born blind!" There have been printed at the institution the New Testament, a selection from Dr. Watts' Psalms of David, the Dairyman's Daughter, and the Pilgrim's Progress. The execution is beautiful indeed, and greatly superior in clearness and sharpness of outline to the books printed in France. Experiments are in progress to improve the mode of binding, so as to reduce the inconvenient bulk of the volumes, arising from the necessary largeness of the letter, and the use of but one side of each leaf. When the arrangements of the institution are complete, the New Testament can be furnished at a dollar and a half. Besides reading in the Scriptures, in places taken at random, with ease, accuracy, and sufficient rapidity, some of the scholars read a portion of a French author, and translated as they read, with propriety and fluency. By the Principal, Dr. Howe, who conducts the enterprise with admirable success, we were told that the Pilgrim's Progress, which has just been printed, is so great a favorite, that the pupils have been found with it in bed, that they may read it there—*their* visual organ not depending on the light. It is high praise that is given to this immortal production of the rapt old tinker, by Sir James Mackintosh, in his history of the revolution in England of 1688. "His Pilgrim's Progress, an allegorical representation of the Calvinistic theology, at first found readers only among that persuasion, gradually emerged from this narrow circle, and by the natural power of imagination over the uncorrupted feelings of the majority of mankind, at length rivalled Robinson Crusoe in popularity. The bigots and persecutors sunk into oblivion; the scoffs of wits and worldlings were unavailing; while, after the lapse of a century, the object of their cruelty and scorn touched the poetical sympathy as well as the piety of Cowper; his genius subdued the opposite prejudices of Johnson and of Franklin, and his name has been uttered in the same breath with those of Spenser and Dante." But surely, a blind boy secreting the book under his blanket, that he may devour its contents in the watches of the night, is a triumph infinitely higher—an earnest, far more to be coveted, of glorious immortality!

System of Public Instruction.—The report of a committee appointed to present a plan of public instruction for Pennsylvania, has been printed in a pamphlet of 24 pages. It makes the establishment of a teachers' school the first desideratum to be supplied. The course of instruction in this school is proposed to extend to three years, and to embrace English grammar, (under which head we find "rhetorical reading" and "vocal music") the English language and literature, writing and geography, mathematics, natural philosophy, chemistry, mineralogy, botany, anatomy and physiology, mental, political and moral science, the latter including natural theology, Bible ethics, and moral philosophy. Another branch of instruction in the teachers' school is "the science of education and practice of teaching." Connected with this institution, a model school is proposed for the drilling of the candidates under a regular teacher. The officers of the teacher's school are a president, to act as professor of English and the higher sciences; a professor of natural science, a tutor of mathematics, a tutor of grammar, and the teacher of the model school.

The committee also recommend the appointment by the legislature of a *Board of Public Instruction*, to have a general superintendence of this branch of the public interest.

It is well that any movement is made to draw attention to the great object of this committee, and whatever may be the character of their plan or their report, we trust the effort will be the means of bringing the minds of the legislators of Pennsylvania to a serious consideration of the appeal thus presented to them.

Diocese of Michigan.—Letters received from Bishop McCoskry afford the most encouraging prospect of success in the portion of the LORD's vineyard over which he has been set. In every respect his highest expectations have been exceeded. The church at Detroit is large and flourishing, and a lot for a second congregation has already been purchased. The Bishop has held his first Convention, and made his first visitation, travelling five hundred miles, and preaching seventeen times in eighteen days. Throughout the State he was most cordially received. The Convention was well attended, and excited a good deal of interest. On the 30th of October, the Bishop admitted Mr. David J. Burgen to the order of deacons. The candidate was presented by the Rev. Samuel Marks, rector of St. Andrew's Church, Ann Arbor. Mr. Burgen was dismissed to the Diocese of Virginia. We have high expectations of the promise afforded to the Church in this new and interesting region. To him whom the HOLY GHOST has made its overseer, we offer from the heart our fervent congratulations, that the LORD has helped him hitherto. We commend him, with the great trust he has in hand, to the Keeper of Israel, and humbly pray that GOD, even our own GOD, may give them his blessing.—*Missionary.*

Bishop of Bombay.—The Rev. Dr. Carr, late Archdeacon of Bombay, has been consecrated Bishop of that Diocese. The Episcopal establishment in India is now beginning to be what it should be. Instead of one chief overseer for the millions of souls in that vast region, there are three—Bishop Wilson, at Calcutta, Bishop Corrie, at Madras, and Bishop Carr, at Bombay. The LORD be with them!—*Missionary.*

Domestic Missions—Michigan.—The friends of the Church will rejoice with us at the bright prospects which seem to be opening on this rapidly-growing State. In the opinion of the Secretary and General Agent of the Domestic Committee, there is no fairer field for missionary labor throughout the whole length and breadth of our land. From the letter given below, it will be perceived that the Bishop of that Diocese has entered upon his duties with the true spirit of a missionary. May his useful life long be spared, and his labors be crowned with abundant success! May every moral wilderness there be made to rejoice and blossom as the rose!

FROM THE REV. GEORGE W. COLE, MISSIONARY TO TECUMSEH, CLINTON, AND ADRIAN.

Tecumseh, October 18, 1836.

I entered upon my duties here on the 8th of June last. My usual services on Sunday are three—two here and one at Clinton. Occasionally I have felt obliged to omit the third service. I have also been absent from this station two Sundays in succession, on a journey into the interior of the Diocese. My reasons for taking this respite met the approbation of our Bishop. I preached, however, on both Sundays at destitute places. Our Sunday school, which had been closed during the winter and spring, we opened immediately after the commencement of my labors here. It is now in a prosperous condition, and numbers about forty scholars and nine teachers. I generally visit it every Sunday. Our congregation at Tecumseh is, I think, in a highly prosperous state. The number of its permanent members has been gradually increasing for three or four months past. Six have been added to our communion since I came here, making our present number nineteen. I have officiated at four funerals—one in our own congregation, the other three among other denominations. There have been four baptisms since the first of June, here and at Clinton.

Our Bishop was with us last Sunday, on his first visitation, and confirmed five persons at Tecumseh, and administered the communion. You will be gratified to hear that he is making a powerful impression in favor of our Church wherever he goes. At each of the places which he has visited, great warmth of feeling appears to have been excited in his favor. It is the opinion of the most intelligent, and of those who are best acquainted with the genius and circumstances of the people of Michigan, that he is most admirably fitted for this Diocese. Every thing here now seems to be in readiness for the Church to go forward. Michigan is principally missionary ground, and the great Head of the Church has sent us a truly missionary bishop. If he can be supplied with a faithful band of missionaries, I am confident our Church will here soon take deep root, and grow up in all her richness and beauty, as a tree of life whose leaves shall be for the healing of the nations.

Tecumseh and Clinton are among the most flourishing and beautiful villages in this Diocese. If they continue to enjoy the smiles of GOD's favor, not many years will elapse before they will not only be able to support their own clergyman, but to return to your treasury all that you have loaned them.

Spirit of Missions.

Tribute of Respect to Dr. Empie.—In the excellent address of President Dew, delivered at the opening of William and Mary College, in October last, we read with pleasure the following merited tribute to the Rev. Dr. Empie, the late president of that institution:—

"When I reflect upon the long line of efficient and distinguished men who have preceded me in this office, and upon the character and virtues of him who was my predecessor, I cannot but feel a weight of responsibility which excites in me a deep and painful solicitude. For eight years it was my pleasure to be associated with him whose place I have been called to fill. His learning, his piety, his conscientiousness in the discharge of his duties, however onerous, will long be remembered by all who knew him well; and the regret manifested in the countenances of the citizens of our town when he bade them an affectionate farewell, marks conclusively the deep impression which his virtues and usefulness had made upon their hearts, and the loss which our society has sustained by the departure from among us of one who, with his amiable family, constituted so interesting a portion of our social circle."

Southern Churchman.

The Rev. John T. Wheat, of Marietta, Ohio, has been appointed a missionary to Upper Fauxbourg, New Orleans.

The Rev. John W. Brown has been appointed to be the colleague of the Rev. Horatio Southgate, jun., of the Persian mission.

NOTICES.

THE Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee of the Protestant Episcopal Missionary Society, will present the claims of foreign missions at the Free Church of the Redemption, Euterpian Hall, 410 Broadway, on Sunday evening next, December 18. Services to commence at seven o'clock; all who are interested in missions are invited to attend.

THE ladies of St. Paul's Church, Tompkinsville, will hold a fair in the basement of the church on Wednesday, the 21st instant, to commence at eleven o'clock, A. M., and continue during the day and evening.

Should the weather prove unpleasant, the fair will take place on the next fine day.

FAIR.

THE ladies fair of All Saints' Church, for the relief of the poor of the parish, will be held on Monday evening next, the 19th instant.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A SERMON (being the first of a series to be delivered monthly during the season) will be preached before the Young Men's (Auxiliary) Education and Missionary Society to-morrow (Sunday) evening, in St. George's Church. Service to commence at seven o'clock. A collection will be taken up in aid of the funds of the Society. The public generally, and YOUNG MEN in particular, are requested to attend.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 7th of December.

From a friend to missions at Norwalk, Conn., through the hands of the Rev. Dr. Milnor, "for missions in the west," $5 00—Plate collection at the Church of the Ascension, for domestic missions, on Sunday morning, 11th Dec. 1836, after a sermon by the Rev. Mr. Dorr. 540 07—Also pledges from several individuals to the amount of 465 00.

Total 1005 07.

Among the pledges was an anonymons one for *one hundred dollars*, which has been redeemed.

From an Episcopalian of Wheeling Va., in aid of missionaries west of the Alleghanies, 2 50.

Dec. 14, 1836. JAMES SWORDS, *Treasurer*.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received:—

By the hands of James Swords, Esq., treasurer of the domestic committee received by him from the Rev. Charles Hanckel, rector of St. Paul's Church, Radcliffeborough, S. C., from the working society of that church, 107 85—Church offerings for foreign missions, 70 39; 178 24—Received by the treasurer from Tallahassee, as a thank-offering from two individuals, 20 00—By the hands of the Rev. W. M. Carmichael weekly contributions of six and a quarter cents by a member of St. George's Church, Hempstead Long Island, 3 19—By the hands of James Bleecker, Esq., being the amount of a collection at St. John's Church, after an address on the subject of foreign missions, from the Rev. Mr. Vaughan, Secretary and General Agent, 161 58—By the hands of the Rev. E. M. P. Wells, Principal of the School for Moral Discipline at Boston, contributed by Mrs. Butler, for "the Palestine mission," 35 00.

Total $398 01.

Dec. 15, 1836. HENRY CARY, *Treasurer*.

THIRD MISSION STATION.

THE subscriber, as missionary, thankfully acknowledges the receipt of the following sums for the relief of the poor within his station.

From a friend, 5 00—From Samuel Hoffman, 2 00—From Rev. Wm. J. Kip, 5 00.

E. B. KELLOGG, Missionary,
401 Hudson-street,

New York, Dec. 7, 1836.

CITY MISSION.

THE subscriber feels a peculiar pleasure in acknowledging the receipt from an unknown benefactor, by Swords, Stanford & Co., of a bundle of clothing for the poor containing *ten dozen newly made articles*. He cannot refrain from expressing the fervent prayer, that those who have thus been employed in providing for the comfort of others, may enjoy abundantly the blessing of Him who seeth that which is done in secret, and will reward it openly.

LOT JONES, 192 Allen-street.

Dec. 13, 1836.

CITY MISSION INFANT SCHOOL FAIR.

THE ladies of the Mission Church of the Epiphany will hold a fair, for the benefit of their daily infant-school, in the basement of said church, in Stanton-street, between Essex and Norfolk streets, on Tuesday and Wednesday, the 27th and 28th of December, from 11, A. M. to 10, P. M. Persons friendly to the object will confer a favor by aiding them in furnishing a suitable variety for the occasion. Articles left at Swords, Stanford & Co., 152 Broadway; at the Protestant Episcopal Press, 28 Ann-street; or with any of the following ladies, will be thankfully received: Mrs. Isaac Lawrence, 498 Broadway, Miss Faesch, 496 Broome-street, Miss Battin, 276 Greenwich-street, Mrs. Daily, 27 St. Mark's Place, Miss Lock, 198 East Broadway, Miss Carpenter, 43 Allen-street, Mrs. Lippitt, 127 Stanton-street, Miss Louisa Townsend, 45 Eldridge street, Mrs. Lot Jones, 192 Allen-street.

Dec. 13, 1836.—2t.

PRESS DEPOSITORY,
28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 15th, from the following persons, viz.

Postmaster, Gilbertsville—Postmaster, Hagerstown—S. Babcock, & Co.—Postmaster, Freehold, *with remit.*—Rev. R. Campbell—Rev. Samuel Starr—Postmaster, Camden—Postmaster, Delhi.

Received by the Gen. Prot. Episc. S. S. Union.

Charles Lloyd Strong, *with remit.*—M. Coxe—Rev. Charles Borroughs—Thomas Latimer—Wm. Granville, *with remit.*—Wm. W. Bostwick—H. D. Evans, *with remit.*

PRIMITIVE CHURCH.

JUST received a large quantity of the *Second Edition* of BISHOP HOPKINS' PRIMITIVE CHURCH, and for sale at the Protestant Episcopal Press, 28 Ann-street.

BOTANY OF THE SCRIPTURES.

THIS new and valuable work by the authoress of the Wonders of the Deep, is published this day by the General Protestant Episcopal Sunday School Union, and may be had at the Depository, No. 28 Ann-street.

From the Presbyterian.

Hebrew Melody.

Mrs. J. G. Brooks.—Jeremiah x 17.

From the hall of our fathers in anguish we fled,
Nor again will its marble re-echo our tread;
For the breath of the Siroc has blasted our name,
And the frown of Jehovah has crushed us in shame.

His robe was the whirlwind, his voice was the thunder.
And earth, at his footstep, was riven asunder;
The mantle of midnight had shrouded the sky,
But we knew where he stood by the flash of his eye.

O Judah! how long must thy weary ones weep,
Far, far from the land where their forefathers sleep;
How long ere the glory that brighten'd the mountain
Will welcome the exile to Siloa's fountain?

From the Friend.

Sure the Rose is like a Sigh.

COMPOSED BY A BLIND CHILD.

If this delicious, grateful flower,
Which blooms but for a little hour,
Should to the sight as lovely be,
As from its fragrance seems to me,
A sigh must then its color show,
For that 's the softest joy I know.
And sure the rose is like a sigh,
Just born to soothe, and then to die.

My father, when our fortune smiled,
With jewels deck'd his sightless child,
Their glitt'ring worth the world might see,
But ah! they shed no sweets for me!
Still, as the present failed to charm,
The trickling drops bedewed my arm;
And sure the gem to me most dear
Was a kind father's pitying tear.

DEVOTIONAL.

From the Penny Sunday Reader, an English work not republished in this country.

THE COLLECTS OF THE CHURCH.

THIRD SUNDAY IN ADVENT.

O Lord Jesus Christ, who, at thy first coming, didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that, at thy second coming, to judge the world, we may be found an acceptable people in thy sight, who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. Amen.

"In the collects of the two preceding Sundays in Advent, the grace of God has been implored; firstly, for the *general* purpose of enabling us to 'cast off the works of darkness, and to put upon us the armor of light;' secondly, for the *particular* purpose of deriving means, instructions, and encouragements to do this, from a diligent and profitable perusal of the Scriptures. In the collect for the third Sunday in Advent, we are directed to pray for that grace upon his *ministers*, that they may be fitted for the discharge of the sacred office with which they are invested, and powerfully assisted in the accomplishment of the great purposes for which they are appointed. In that prayer you have been reminded, that at his *first* coming, which you are shortly to commemorate, our Lord Jesus Christ did send his *messenger*, John the Baptist, to *prepare* his way before him: and you pray him to 'grant that the ministers and stewards of his mysteries may likewise so prepare and make ready his way, by turning the hearts of the disobedient to the wisdom of the just, that at his second coming to judge the world, we may be found an acceptable people in his sight; who liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end.'"—*Sermons by Editor.*

The allusion made here to John the Baptist as the messenger to *prepare the way* of the Lord, is founded upon the practice of eastern princes, who sent persons to level the roads before them. These messengers frequently had to fill up deep valleys, made by the mountain torrents, and to level hills, and cut roads through mountains. This represents the duty of God's ministers, who must make smooth all the obstacles raised by human prejudices and passions, and labor to prepare our hearts to receive Christ in his holy Gospel. It is no easy task, nor can they succeed without the zealous and affectionate aid and co-operation of their flock; you are, therefore, reminded of the importance of their work, and the holy character of their office; you are directed to mention them in your prayers, as "ministers and stewards of the mysteries of God."

"Hence, they claim, upon the strongest grounds, reverence and obedience in all lawful things connected with their sacred calling. The authority with which they are invested is Christ's authority. The commission they bear is Christ's. The message they deliver is Christ's. The aid which is promised them is the aid of the Spirit. They act in the name of your and their great Lord and Master, they are his 'ambassadors;' they are 'stewards of the mysteries of God;' they proclaim the gracious offers of pardon and salvation; they direct you to the kingdom of God.

"For the ministers of God, then, however invidious the task, we must claim your deference and respect. We claim it not as *individuals;* but for the *sacred office* which we hold. Speaking as individuals, we may take up the bold and independent language of the apostles; we may say, 'With me it is a small thing, that I should be judged of you, or of man's judgment.' This is of comparatively trifling importance to us. We have a much more solemn and awful account to give; to our own Master, we must stand or fall. But, with reference to the sacred commission which we bear, we must entreat, we must claim your obedience and reverence; we must claim it, because it is a part of *your Christian duty;* it is essential to *your* spiritual welfare; to render *our* preaching effectual, and to promote the great interests of true religion and virtue.

"In the present times, it is painful to observe the numerous and systematic efforts making, in many quarters, to degrade and to decry the clergy. Advantage is taken of the well-known propensity of human nature to delight in contemplating and magnifying defects and evils. Calumnious, false, and defamatory statements are put forth. Words and actions are most disingenuously perverted; motives misconstrued; slight errors are exaggerated; and actual delinquencies of individuals are made the ground of sneers and insinuations against the whole body. It is artfully kept out of sight that the clergy are but men, and cannot be free from errors and infirmities; that, in a large body of men, there must be *some* bad men; that, even among the twelve apostles a Judas Iscariot was to be found; and that, while every fault of the clergy is eagerly blazoned abroad, till it becomes 'an astonishment, and a hissing,' laymen, under similar circumstances, neither excite surprise, nor even attract notice."

"We cannot but regard these efforts, aimed, as they are, in many instances, from quarters in which the excuse of ignorance and thoughtlessness cannot be pleaded; we cannot but regard them as commonly having in view objects beyond that of vilifying the clergy. They aim at the subversion of religion. They are pestilent and dangerous effusions, emanating from that spirit of infidelity and skepticism which too largely prevails in the present day.

"Do you, my brethren, be upon your guard against them. Do *you* remember the sacred office; the high authority with which we are invested; the important objects for which we are to strive; the awful account which we have to give. Let it not be your employment here to busy yourselves in censuring our conduct as individuals, and scanning our imperfections, in criticising our style, in despising our infirmities. These are not the *purposes* for which you come to the temple of the Most High. You come to hear the word of God read and explained, your *own duties* set forth, to correct your own errors, to pray for your own sins, to learn to work out your own salvation. Account of *us*, then, 'as of the ministers of Christ, and stewards of the mysteries of God.' *Co-operate* with us in 'making ready the way' of the Lord, and in 'turning the hearts of the disobedient to the wisdom of the just.' Instead of prying into our defects, do that which affords the best prospect of remedying them. Increase *your* attention; *hear* what we *preach; compare* it with the Scriptures; and if we say the truth, *then follow* our faith, *profit* by our admonitions, *practise* our counsels.'

"'Finally, my brethren, (I here take up the words of St. Paul,) finally, my brethren, *pray* for us, that the word of the Lord may have free course, and be glorified.'

"If it be asked why you should pray for us, when we have the promise that Christ will be with us to the end of the world; the reasons are strong; I shall set them before you in a few words.

"'Pray for us,' first, and especially, because you are directed to do so in Scripture. St. Paul himself required the prayers of his fellow Christians to implore God's blessing on his ministry.

"'Pray for us,' because prayer is one of the means through which God has ordained that all his bounties should be sought, and is a proper acknowledgment both of your dependence, and that he is the author of every good and perfect gift.'

"Lastly. 'Pray for us,' because sincere and earnest prayer will naturally dispose you to a sincere and earnest co-operation with us in our important work. He who *sincerely* prays for God's grace upon his ministers will not be anxious to scan their faults and search out their weakness; he will have in view other and higher objects; he will be intent upon the attainment of the momentous purposes for which the 'ministers of Christ, and stewards of the mysteries of God,' were appointed: he will regard with respect and affection the messengers that Jesus has sent before him to 'prepare his way.' He will remember the awful account which *both* the minister and the congregation must one day give; and he will, with all his heart, aim at assisting him in the discharge of his office; and will *feelingly* join him in the important petitions which the Church has this day set before us. 'O Lord Jesus Christ, who, at thy first coming, didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that, at thy second coming, to judge the world, we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.'"—*Sermons by Editor.*

FOURTH SUNDAY IN ADVENT.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end. Amen.

"Regarding this prayer, in the point of view in which we considered the collects for the preceding Sundays in Advent, as successive and connected stages of our preparation to celebrate the coming of our Redeemer, it will not be found less consistent than the rest with the purposes at which we aim. We prayed, last Sunday, for God's blessing and assistance for his ministers; we now implore them for the whole congregation. They have their respective parts to perform, and each must fail in the performance, *unless* 'God *be with*' *them.* The Church, therefore, while it directs us to offer up this petition, reminds us of the wholesome truth, teaches us to make the salutary confession, that, through our sins and wickedness, 'we are sore let and hindered in running the race that is set before us.'"—*Sermons by Editor.*

To know that we are hindered by our sins is necessary toward exciting us, both to earnest exertions, and to sincere prayer, that God will "raise up his *power*, and come among us, and with great might succor us." It will also cause us to trust, not in our power or merits, for deliverance, but in the bountiful grace of God, and the satisfaction of his Son Jesus Christ.

The Epistle—*Phil.* iv. 4.

If the consciousness of sin, and of the difficulties it places in the way of our Christian race, shall daunt us, we are cheered by the encouraging exhortation of St. Paul, that we should rejoice in the Lord alway, knowing that he is at hand with great might to succor us, and that, if we have a lively faith in him, and love his name, we need be careful for nothing. Our path may be among briers and thorns—enemies may lurk around it—but let us make our requests known unto God, by prayer and supplication. The words of the collect will meet our necessities, and may we offer it up, so that it may be accepted through Jesus Christ!

The Gospel—*John* i. 19.

The reference which this gospel has to the *coming* or *advent* of Christ is to be found in John's testimony, given to the priests and Levites, when they were sent to ask him whether he were the person whose advent or coming all people expected, and the prophets had solemnly foretold. He not only disclaimed all pretensions, on his own part, to be this person; but told them he was a mere messenger before him, and was not worthy even to unloose the latchet of his shoe.

From Thornton's Manual.

FAMILY PRAYERS.

FIRST MORNING.

O Lord God Almighty, who art the Creator and Governor of the world, and hast abundantly provided for the various wants of thy creatures, who hast ordered the day and the night to succeed each other, and when thou hast refreshed man with sleep, requirest him to pursue his work until the evening; who hast also ordained that he should be born to trouble, and hast appointed the grave to be the end of all living; we thank thee, that, while thou hast thus placed our lot in this life, thou hast not left us without hope in that world which is to come. We adore thee for the gift of Jesus Christ thy Son, by whose Gospel life and immortality are brought to light, and we are fully instructed in all those things which concern our salvation. We bless thee for the pardon of sin, through faith in a Redeemer; for the guidance of thy providence, and for the consolations of thy Spirit. We thank thee for thy holy sabbaths; for thy written word, and for all the other means of grace which thou hast intrusted to us.

Grant, we beseech thee, that we may this day pursue, with fidelity and diligence, that work which thou hast assigned to us; and that we may, at the same time, maintain a spiritual and heavenly mind. In the midst of life we are in death; oh let us remember this awful truth; and let us live this day as we shall wish that we had done, if it should, indeed, prove our last. Save us from the sins to which we are most prone. Leave us not to the natural dispositions of our own minds, which are ever inclining us to evil; but put thy Spirit within us; and teach us to cultivate every Christian temper, and to abound in every good work. Strengthen our faith in the glorious promises of the Gospel, and fill us with that joy and peace in believing, which shall be more than a compensation for all the temporal sacrifices to which we may be called. Dispose us to bear affliction with a patient and quiet mind; or, if thou shouldst continue to us prosperity, to be ever watchful over ourselves, and moderate in our enjoyments; and let us impart freely to others the good gifts which thou showerest down upon us. Inspire us with zeal in the fulfilment of our relative duties; with integrity in our dealings; and the spirit of kindness to all men. Let us continually examine ourselves; and, advancing in self-knowledge, let us prevail over our several infirmities. Let us grow in grace, and in all goodness, and in meetness for thy heavenly kingdom.

We pray for thy blessing on all our friends and relations: may they also be filled with the knowledge of thy will, in all wisdom and spiritual understanding; and may we and they be of one heart, and one mind, loving each other as brethren in Christ, and uniting our endeavors to promote both the good of all men and thy glory.

Have mercy on the poor and the afflicted—strengthen the weak—succor the tempted—and guide the ignorant into the way of knowledge.

Bless the rising generation; save them from the dangers of this evil world; sanctify to them the events which shall befall them; make them instruments in thy hand for the advancement of the interests of thy Church on earth, and members of thy blessed family in heaven.

We offer these our humble and imperfect prayers in the name of Jesus Christ our Lord and Saviour.

Our Father, &c.
The grace of our Lord, &c.

FIRST EVENING.

O Lord God, our heavenly Father, who art the Maker of all things, and the Judge of all men, we, thy creatures, who live upon thy daily bounty, and are accountable to thee for all we do, desire now to offer up our acknowledgments of thy goodness during the past day, and to implore thy forgiving mercy.

We would lament the trespasses which we have this day committed. Thou seest, O Lord, all our hearts. We are blind and ignorant, prone to error—yet impatient of reproof. We often deceive ourselves with the mere appearance of goodness; but thou knowest every false way in which we allow ourselves to walk. Pardon, we beseech thee, for Jesus Christ's sake, whatever evil we have either said, or thought, or done, on this day. Pardon all the multitude of our iniquities. Teach us continually to examine our lives by the light of thine unerring word; and vouchsafe unto us true repentance, and faith in Jesus Christ.

We pray thee, also, to pour out upon us the gift of thy Holy Spirit, that we may amend our ways, and walk in newness of life. Thou hast favored us with much religious knowledge, and with many means of grace. Oh let us remember that unto whom much is given, of them shall much be required. Let us not live as the children of this world, employing our time in vain and unprofitable things; but let us endeavor to be useful in that station in which thou hast placed us. As we have received Christ Jesus the Lord, so let us walk in him. May we excel especially in those tempers, and abound in those works, which his Gospel has required. May we be full of meekness and patience, of kindness and forbearance, of benevolence and charity. Being established in the love of God, may we also love our neighbor with a pure heart, fervently. Let us not have a name to live, while we are dead; or possess only that faith which is without works, and can profit neither ourselves, nor those around us; but let us abound in all the fruits of righteousness, which are, by Jesus Christ, to the praise and glory of God.

We also beseech thee to bless unto us the events of thy providence; and so to order all things, during the remainder of our lives, that they may issue in our eternal good. We know not what a day may bring forth. O sanctify unto us our prosperity and our adversity, our sickness and our health; and whatever may be the vicissitudes which thou art pleased to send, may we consider them as coming from thy fatherly hand, and never repine under them. May we maintain a cheerful and contented mind; and, being reconciled to thee, our God, may we enjoy peace within ourselves, and be in charity with all men.

These, our imperfect supplications, we humbly present in the name of Jesus Christ our Saviour.

Our Father, &c.
The grace of our Lord, &c.

From the Portland Times.

THE SPECULATOR.

"How necessary and profitable records and observations are, albeit they were not published in print; for at the time when Lord Littleton wrote, this record was not printed." So saith my Lord Coke, and a truer remark has not been made since his time, I will venture to say. But that is neither here nor there to my story, save that if it were not for observation, the following record would never have been made. In the year 1834, no man on the Penobscot was more respected among his acquaintances than Stephen Skidd of Bangor, housewright. He was truly an estimable man. Faithful, punctual, kind hearted, and friendly; his neighbors were happy in his acquaintance, and his employers gratified that in him their confidence was not misplaced. But there was distinguished to be a change in Stephen Skidd. Time makes great changes in men, but "the times" more. "The times" were to make the change in Stephen. He had acquired a little property; sufficient, with the occasional use of his jack-plane and handsaw, to make him very comfortable through life. He had got through the year 1834, and the year 1835 dawned upon the same upright Stephen Skidd, with all its plans, and schemes, and speculations; and still the jack-plane and the handsaw performed their usual offices. His was a sure and honest way of getting a livelihood, and he was satisfied with it. Soon the startling news burst upon his ear, that his next-door neighbor had made a thousand dollars in a speculation. He thought of it. But the jack-plane and the handsaw kept on. Directly another neighbor made fifteen hundred dollars. He thought more of this, but still the jack-plane and the handsaw did not stop. The news came to him that another neighbor, the reputation of whose brains was none of the best, had made three thousand dollars! From that moment the jack-plane and handsaw kept Sunday every day in the week. Stephen Skidd was of earthly mould, and although he had a comfortable portion of this world's goods, he was not so absolutely devoid of this world's affections, as to deem an addition to his stock a thing not to be sought after: particularly, if it could be obtained, as one of our good old minister's says, "free cost." He, therefore, may be considered as now laboring under the speculating fever. With the assistance of one of his neighbors, he made an operation by which he realized a hundred dollars. In another operation soon after, he made fifty dollars. Poor Skidd was now completely upset. The fever grew higher upon him. If small sums could be obtained so easily, why could not large sums be had in the same way? He was among the speculators from morning to night, and half the night. His lessons were taken at the Bangor House and the Exchange; and at last his mind became so filled with townships, numbers, and ranges, that I really believe it was frequently the case, as was said, that he could not be in a room where a map of Maine hung, but his finger would inadvertently point toward it, whatever might be the subject upon which he was conversing. At length it was reported that Stephen Skidd had made a great speculation. "How great?" was the inquiry. "$10,000!" "What, Stephen Skidd!" "$20,000!" "$50,000!" and some said "$100,000!" "'Pon my word! What, Stephen Skidd!" Finally, public opinion settled down upon $50,000, and Stephen Skidd was worth *Fifty Thousand Dollars!* Stephen Skidd was now another man. Mr. Skidd, dear reader: Shall I introduce to your acquaintance Stephen Skidd, Esq.? That lady, Sir, in that beautiful phaeton drawn by two white horses, is Mrs. Stephen Skidd. That gentleman in the gig, on the old town road, is Mr. Skidd himself. Nobody cracks a whip over a better horse's back than Mr. Skidd. He usually drives to Old Town (twelve miles) in from half to three quarters of an hour. He must be doing extensive business. He is at the Mill Dam or at Old Town once a day, at least, when he is not gone to Portland or Boston, which is about once a fortnight. Didn't you see him last year at the Cumberland House? What, not Mr. Skidd!—Stephen Skidd, Esq.! Didn't you see him in Middle-street? No man cut a greater loon than he did. I should have thought you would have noticed him. The confidence of Mr. Skidd, except among the "knowing ones," was unlimited. His former upright character clung to him. He borrowed and paid punctually; accommodated by his name and was accommodated in return, and every thing went on comfortably with him to the eyes of the world. I will not say that no jealous looks were cast toward him, or that detraction withheld its breath from his character; for no name was ever so fair as to be entirely free from its imputations. The summer and fall of 1835 passed away, and Mr. Skidd had been apparently driven with business. Although his wife dashed extravagantly, he never was seen engaged in amusements of any kind. If he drove a handsome horse, he drove it fast, and there was too much of an air of business about him to allow a supposition that he was not constantly engaged in it.

The winter of 1836 came; but it bore a different aspect from that of the preceding year. Payments became due, banks stopped their discounts, paper laid over, the unprecedented speculation of 1835 gradually ceased in the same ratio. Many were the long visages in the streets of Bangor, but Stephen Skidd, Esq., drove his gig as usual. Not many months since a client of mine called and wished to know if I could collect a demand of his against Stephen Skidd for money lent. "Stephen Skidd, won't he pay you?" "Pay me! No." "What's the matter?" "He can't, he has not got the money." "What, have the hard times closed his purse too?" "Closed his purse! He never had any purse to close. The scamp is not worth a farthing in the world!" "You surprise me! What has he done with his $50,000?" "He never had it, nor a tenth part of it." "Where did he get his money then? He has always paid up well; he must have had something." "He got it by borrowing. He borrowed of one friend to pay another, and as he always paid punctually, he continued to keep up his credit, until his friends found it difficult to get enough for themselves. Then not being able to borrow, he, of course, was not able to pay, and now it is ascertained that he is worse than nothing." "But did he make nothing by his great speculation?" "That! that was only a six months' bond. He thought that he should be able to sell the land at an advance. He was told so. His speculating friends thought so, and reported the story of his having made a fortune. After it had once got wind, there was no difficulty in getting it of desirable dimensions. Skidd was reported to be worth $50,000, but I don't believe that in all the six months he had a single offer for the bond." "You surprise me! But his property before he turned speculator, what has become of that?" "Oh, the most of that went to pay for his bond; and the balance would not go far to pay his travelling and other extravagant expenses." "But his business. You know it has been said that he was constantly occupied the last season." "He was constantly occupied driving about doing nothing. I don't believe he did five hundred dollars worth of business the past year." I told my friend that he knew more about Stephen Skidd than I, but Stephen might make another speculation next fever. This, he thought, was rather a poor consolation, for the cholera and yellow fever must have their time first. Mr. Skidd, before he became a speculator, was a constant member of a church, but now ——, I do not think that the spirit of speculation is hardly consistent with the spirit of Christianity.

From the Presbyterian.

NEW DISCOVERIES IN THEOLOGY.

For *new* discoveries in matters of revealed truth I look not, and must confess, that whatever is novel I suspect of being false. Light, I have no doubt, is still to be shed on certain obscure passages of holy Writ, especially in the fulfilment of prophecy; but that the science of theology should advance, as other sciences do, every year almost becoming more perfect and satisfactory, seems to me impossible. The reason is obvious: theological truth is not come at as other truth is. It is not the result of any long and laborious induction. It is not built up by any experiment. It is a science of pure revelation; and, therefore, must have existed in its perfection from the date of revelation. It cannot be affected, as other sciences, by the march of mind, for it is the *human* mind that marches, not the *divine.* Now, theological truth is the expression of this mind, to which there can be no accession of new ideas. If, eighteen hundred years ago, God had made a revelation on the subject of astronomy, the science of astronomy would have been as perfect a science then as it is now. The astronomer of the first century would have held in his hand a complete and unerring treatise on his favorite science; and what more could the astronomer of the nineteenth century have? And why should not the former be as likely to attain to the true meaning as the latter? What I have supposed of the science of astronomy is, of theology, strictly and literally true; and in this respect it is distinguished from all other sciences.

From the Eclectic Review.

CONFESSION OF SINS.

In the distinction so beautifully drawn by Mr. Walford, (in his recent volume on the "Manner of Prayer," reviewed in our last number,) between the *proper forms of expression* in public and in private devotion, especially in reference to confession, we entirely concur; and while the whole of the section extracted on that subject may be fairly represented as important to all, and the distinction referred to is particularly instructive to those newly entering on the duty of conducting public devotions, we beg to recommend the commencing paragraph afresh to the consideration of all our readers. The proper spirit of confession is there truly represented as consisting in a "lowly sense of our guiltiness," and as connected "with a deep sensibility of the impossibility of justifying ourselves," "and an entire reliance upon the righteousness of God, which is revealed in the Gospel." How are these to be drawn out? So far as this depends upon the form, which was the point the excellent author of that treatise had particularly in view, it must be attempted by the leader of the worship making it his object, "to feel deeply his own guiltiness, and to communicate a similar feeling to those whom he personates." Yet he can do this with propriety only by "general confessions of guiltiness:" the sentiments expressed may be deep, the language pungent, but the confessions must be general. It is evident, then, that the expressions of the leader are but an organ of appeal to the minds of the congregation;—the essence of the worship is not in them, but in the sympathetic responses (these, however, not being general, but particular) of hearts drawn out in unison. How affecting, how powerful this lesson! It is not, then, the leader's words which are presented by Christ Jesus to the Father; nor is it the amen of the thoughtless, which constitutes them worshippers; but the particular and special utterance of the contrite heart is acceptable worship, and the ascending flame of sincere devotion, which is made up from the desires and the sighs of spirits earnestly engaged, and which is absorbed in, and sanctified by, the purity of his own intercession, constitutes the presentation of our great High-priest. Oh that these simple and important views may, on the one hand, tend to preserve younger ministers from falling into magniloquence in prayer, and on the other, make it clear to all our readers that public worship, to attain its highest objects, must be fed with the materials, and fanned with the spirit of our private devotions!

I DON'T SEE WHY.

I know a little girl who has a very pleasant home, and the very kindest of parents, and who is yet often discontented and unhappy. She pouts her lips, and throws her arms about, and sulks, and stamps with her feet, and makes a strange noise in her throat, between a growl and a cry. It is not because she has not enough to eat of good, wholesome food; nor because she has not time to play, and playthings in abundance, and brothers to play with her. She is not blind, nor lame, nor deformed in any way; but has health, and strength, and every thing which any little girl could wish to make her happy in this world, except a good heart.

What was it that made her fretful? Why, she had a kind mother, who told her what she must do, and what she must not. I will tell you what I heard.

"Caroline, you must not take my scissors, my dear."

"Why, Mother, I have no scissors to cut off my thread," said Caroline pettishly.

"Well, my dear, I will give you a pair; but you must not take mine."

"*I am sure I don't see why*, it's only just to cut off my thread."

The scissors were of the finest kind, and highly polished; and Caroline's mother knew that it would soil them if she should handle them with her moist hands; and that if she had them once, she would want them again. Caroline's business was to obey cheerfully, whether she saw the reason why or not.

"Caroline, my dear, you must not climb up on the chair to reach your work. You must ask some one to get it for you."

"*I am sure I don't see why.* It is less trouble to get it myself, than to ask somebody for it."

"Very well, my child, you shall do it in your own way, and see."

That very afternoon Caroline mounted on a chair to get her work. She reached too far, and over went the chair, and Caroline with it. Her work was scattered over the floor—the needle book in one direction, and the thimble in another, and the spools in another; and what was worse than all, her head struck the edge of the door, and a large gash was cut in her forehead. She cried sadly, and did not get over her hurt for weeks. Was it less trouble to get it herself?

If she had trusted her mother, she would have saved herself all this pain; but for the sake of knowing *the reason why* she should not get upon the chair, she cost herself a severe wound, and a great deal of shame and sorrow.

It is a good rule, through life, to do what God requires us to do, whether we see why or not. One of the things he requires us to do is, to *obey our parents.* Eph. vi. 1; Col. iii. 20.

Youth's Friend.

The best joke we have heard for a long time was cracked by a village preacher. He was preaching on a sultry day, in a small room, and was much annoyed by those who casually dropped in after the service had commenced, invariably closing the door after them. His patience being at length exhausted by the extreme oppressiveness of the heat, he vociferated to an offender—"Friend, I believe if I were preaching in a bottle, you would put the cork in!"

SCHOOL

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms,* for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836 W. F. Walker.

TEACHER WANTED.

A competent teacher is wanted to take charge of the select school of St. Paul's Church, Hoboken. Application may be made to either of the undersigned.

John M. Ward,
Abraham L. Van Boskerck.

CHRISTMAS PRESENTS.

The Christian Keepsake, Biblical Annual, by the Rev. Thomas H. Horne, D.D., just received from London; and also a quantity of Religious Souvenirs for 1837, for sale at the Depository of the Episcopal Sunday School Union, 28 Ann-street 3t.

STEEL PENS.

A large and splendid assortment of steel pens just opened, and for sale by the Episcopal Sunday School Union, 28 Ann street. 3t.

PROTESTANT EPISCOPAL PRESS, PRINT.